

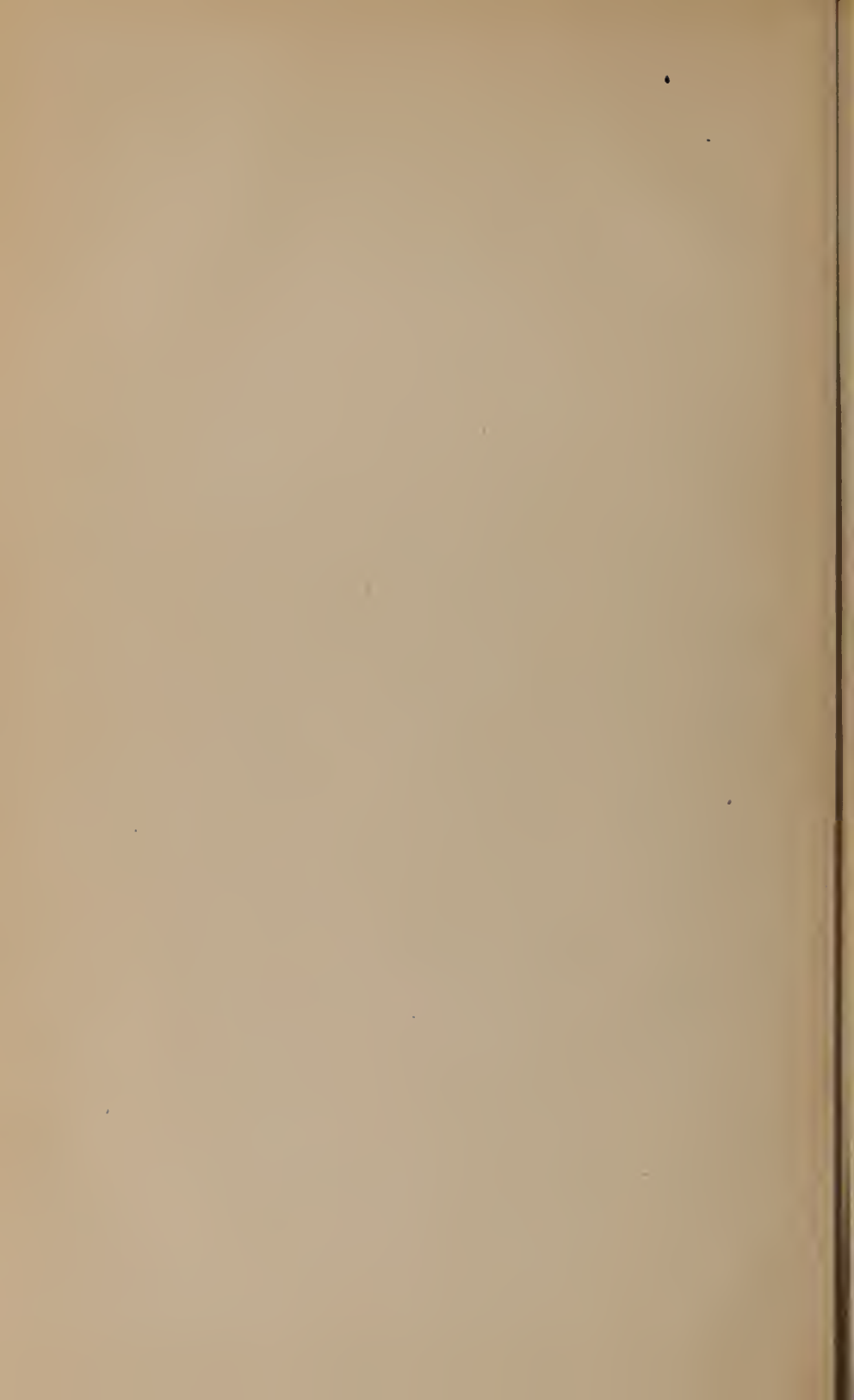
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No.

RESERVE
STORAGE

1896



THE

Missionary Herald.

OCTOBER, 1873.

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BOSTON:

PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

CONGREGATIONAL HOUSE, 1 SOMERSET STREET.

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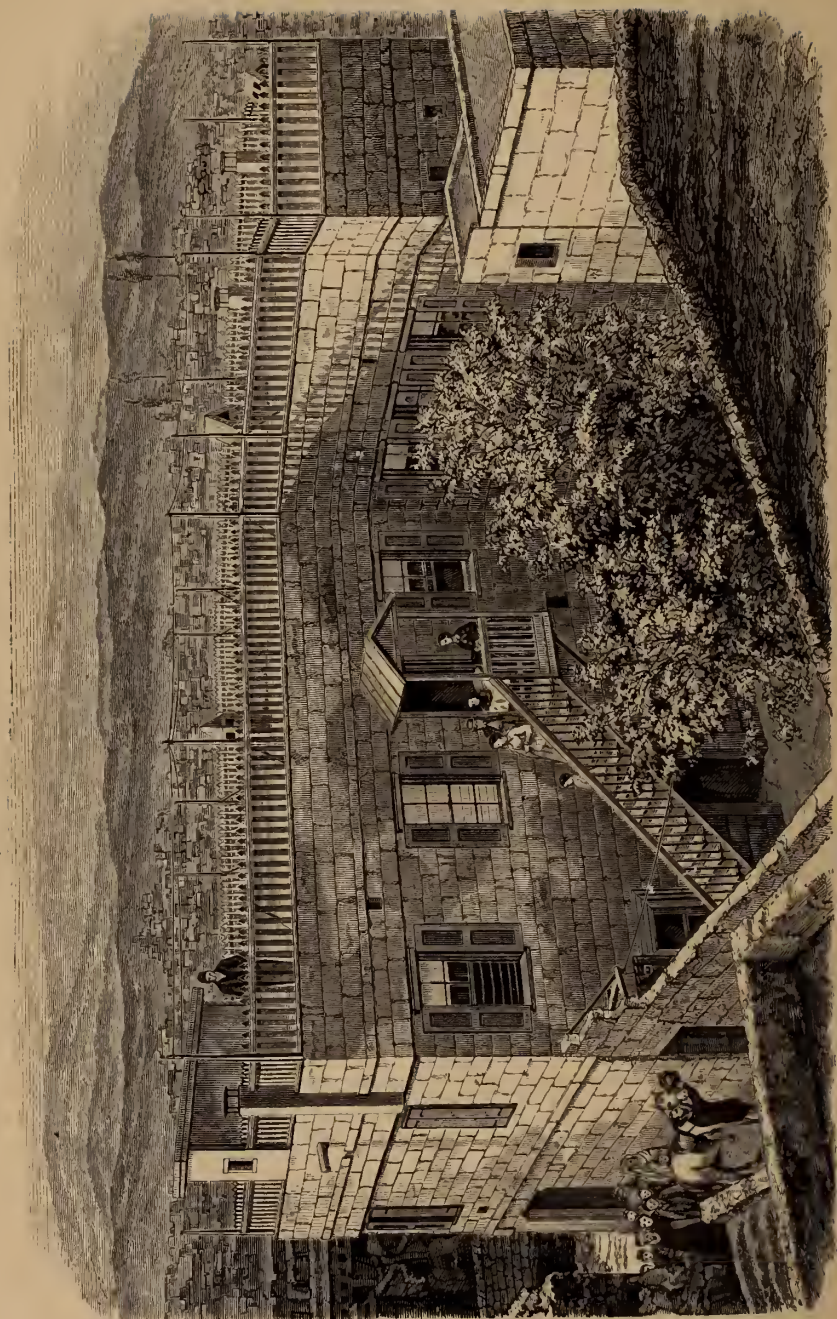
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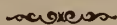
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MISSION HOUSE AT CESAREA.

THE MISSIONARY HERALD.

VOL. LXIX. — OCTOBER, 1873. — No. X.



MISSION HOUSE AT CESAREA.

BY REV. J. O. BARROWS.

THE engraving is from a photograph of the mission house in Cesarea. The house is surrounded by buildings of a very different appearance, and to one approaching it, seems very much as if it had been taken from some foreign country and set down where it is. There are many houses in the city which cost more than this, but none which for pleasantness and convenience can be compared with it. It is something new under the Cesarea sun. Standing near the business part of the city, it is seen by many strangers, none of whom fail to inquire what it is. As they have passed by, the writer has frequently overheard them asking, "What is this?" And the answer brings a little light, though it be but the faintest glimmer, respecting the missionaries and their work.

This house is a teacher. Not only does it attract attention which leads to inquiry respecting the business of those who live in it, but it also furnishes a model to such as have little conception of what, in respect to circumstances and outward condition, is necessary to utility and desirableness in a home. A large share of the houses in Cesarea are of the cheapest kind, and consist of only one or two dark, damp rooms, while others were built at a great expense, and yet are but little better. They appear as if the effort of the builder had been to see how much useless space he could get into them. In many of these houses you find here and there a room, which perhaps is unplastered and dreary enough, while immense and nearly useless halls make up the rest. A few are built in better style, but these are not what they might be. Many of our callers have remarked to us, "This is pleasant; this is as it should be — separate apartments, all well lighted, and no waste room." A few days ago our pasha, with numerous attendants, paid us a visit. In the course of the conversation, some of these Mussulmans observed that a house like this is much to be desired. Though it may be a long time before their mode of living will allow them to have houses like it, this furnishes them with an idea of something which might be a realization even in their own experience. It begins where you must be-

gin with them in all teaching, by giving them a model of something better than that which they already have.

Mr. Farnsworth bought this house several years ago, and lived in it till 1869, at which time he and Mr. Bartlett removed to the near village of Talas. Last year the plan was formed of adding a second story, both that it might furnish a more suitable home for one missionary family, and that, in the lower part, rooms might be fitted up for the use of our training class. This has been accomplished; and last winter a class of nine or ten young men found a comfortable home here, under the immediate supervision of their teacher.

The work of remodeling the house devolved mainly on the writer, and his experience in this matter illustrates one phase of missionary life—a phase which it is presumed is not generally well understood at home. The missionary must have a house to live in, clothes to wear, and food to eat, and the providing for these necessities is often a part of his most perplexing and wearisome work. As the world is, he cannot ignore the use of money; and those among whom he lives, at least if he live in Turkey, are not wholly indifferent to its charms. If it is known, for example, that there are a few hundred dollars to be expended in the erection of a house, those who, by taking the job, hope to get possession of some of this, will come to you with professions of friendship, regard for your interests, love to yourself, your family, and all your relations, which would be astonishing to one not somewhat intimately acquainted with oriental character. And not only is the man who wishes to do your work so eager to do for *you* what he would not do for any other man in the world, that even without the hope of any pecuniary compensation he would not leave you, but he also knows a great deal better than you do yourself, just what you want done, as well as how to do it! You cannot tell him anything which was not perfectly understood by him before. And all this knowledge he is burning with a desire to place on the altar of devotion to your interests! At the same time, *for your sake*, he is ready to make a contract to do every thing precisely as you may want it done. You make the contract; there are witnesses; the papers are signed and exchanged with all due formality. The work is begun. But you are not long in perceiving that your workman is not a master of his business, that he does not know how to do his work well; yet if he would only do as well as he knows how, you would not have much trouble with him. But you *do* have a great deal of trouble. A few suggestions which you venture to make, and which are received very kindly, but not followed, show that you must have a regular contest over everything that you would not have done in such a way as to give trouble ever afterwards. But, “Why not appeal to the contract?” The contract is appealed to. “But why not insist on it?” It is insisted on. “Then why not carry it through?” Some things are more easily carried through than others. Before a government which has great regard for the pockets of the people but very little for their rights, the carrying on of a lawsuit is not so pleasant, and often not so profitable business as could be desired. But it may be said further, “Why pay a man who contrives to evade his contract?” Here you have some advantage. This is the one lever with which you manage to pry up some things. But in the end your work will be done by somebody, and you will pay somebody. And while you do not give up trying to get the best you can, you conclude that it is best to content yourself with what you can get.

LEVI SPAULDING, D. D.

A LETTER from Rev. Mr. Hastings, of the Ceylon mission, dated June 30th, announced the death of "Father Spaulding." Well was he entitled to be so called, having remained longer in active foreign labor than any other missionary whom the Board has ever sent out. Only ten days before his decease, which took place June 18th, he celebrated the fifty-fourth anniversary of his embarkation at Boston for Ceylon, in company with Messrs. Winslow, Woodward, and Dr. Scudder, and their wives. The same year, a few months later, occurred the embarkation of Hiram Brigham, Asa Thurston, and their associates, the pioneers in missionary work at the Sandwich Islands.

Levi Spaulding was born in Jaffrey, N. H., August 22, 1791. He graduated at Dartmouth College in 1815, having been hopefully converted during a revival in that institution the same year; and three years later he finished his theological course at the Andover Seminary. Of the class of 1818 only two now survive, one of whom is Dr. Bond, of Norwich, Conn. Not long after graduating at the seminary he received ordination at Salem, Mass. Prof. Stuart, Dr. Worcester, and Rev. Joshua Huntington, taking part in the public services.

The band of brethren destined for Ceylon did not delay Christian work till their arrival on heathen shores. The voyage of the brig *Indus*, in which they sailed (1819), was memorable for a work of grace on board, during which the entire crew, sixteen in number, expressed the hope, and at the time appeared to give evidence, of a saving change of heart. This might be regarded as a prelude to those interesting revivals in the Jaffna field which afforded so much delight to Mr. Spaulding and other laborers there, and to which he gratefully referred in his last sickness.

He arrived at Jaffna in the early part of the year 1820. From that time onward he continued faithfully, quietly, and most industriously to pursue his labors as an ambassador of our Lord Jesus Christ among the Tamulians of Northern Ceylon, — a people by no means so degraded as many of the heathen, but comparatively independent in their bearing, ingenious and thrifty, while yet they were thoroughly wedded to their idols, and morally callous, as any that can be found.

In addition to the usual missionary work at his station, and a superintendence of the Oodooville Female Boarding-school, established in 1824, Mr. Spaulding performed a large amount of literary labor. For many years the revision of works carried through the press by the local Tract and Bible Societies had been committed to him, and he acted also as proof-reader. More than twenty Tamil tracts were prepared by him, and many of the best lyrics in the vernacular hymn-book were from his pen. He furnished an excellent translation of "Pilgrim's Progress," much prized by the people, and compiled a Scripture History, which is used in the schools. To him also the mission is indebted for a Tamil Dictionary, as well as an enlarged and improved edition of an English and Tamil Dictionary, each of which is the best in use on the island. Another work, to which he had given no small amount of time, was a revision of the Holy Scriptures in Tamil. His notes he left to the local Bible Society, in the hope that they may furnish aid in a future improved version. These contribu-

tions will no doubt prove valuable, for he was one of the most accurate Tamil scholars in Southern India, having so mastered the language as to use it with great facility, and often with power. This must be reckoned among the reasons for the usefulness, contentment, and length of his missionary life.

Mr. Spaulding rarely spoke of what he was doing, and still more rarely of what he had already done; but not unfrequently of the great work yet to be accomplished, and the short period which a missionary has for this blessed occupation. Self-complacency and jealousy for his own comfort and reputation were not among his characteristics. During his term of service, though protracted to such an unusual length, he made only one visit to the United States. Many will recollect his presence at the annual meeting of the Board in Worcester in 1844, and the aptness, kindliness, and raciness of the replies to questions publicly put to him on that occasion.

Father Spaulding was a shrewd man, a man of humor, utterly unostentatious, and quietly industrious; a man of prayer, and wholly devoted to the work to which our Lord had called him. He was decided in his views, free in the expression of them, tenacious in adhering to them, and yet a man of peace. Foreigners of all classes in Ceylon respected him. The esteem and affection of natives were also marked. It was often affecting to witness, during his last sickness, the anxiety shown by them to do anything in their power for the good man's comfort. Some of them were in constant attendance, fanning him, or performing other little ministries. Two of Dr. Green's former medical students alternated day and night in their services, while either Mr. Hastings or Mr. Smith was at hand throughout his decline. Owing to the difficulty of breathing, he could recline but very little during the two weeks of confinement to his room, and his body became so swollen as to make it difficult to find an easy position; yet the amount of pain endured did not appear to be great.

On account of labored respiration Mr. Spaulding was not able to converse much. No sigh of complaint escaped his lips; his own interests, and the missionary work, he committed to the hands of the Master, expressing no solicitude and no fear. Alluding to the change about to take place, he said, characteristically, "Let my funeral be conducted with Puritan simplicity; let there be no words of praise or blame." When Mr. Howland asked what he would say to the native Christians, he replied, "Consecrate everything that is yours to Christ, and ask nothing in prayer which you will not devote to him." One restless night, looking at the watchers who stood about him, and then casting his eyes toward the open window he exclaimed, "Watchmen! watchmen! what of the night?—Souls are perishing." And so this venerable servant of Christ, aged almost fourscore and two years, has ceased from his labors, and has no doubt entered upon renewed fellowship with Richards and Poor, Scudder and Winslow, Meigs and Sanders, in the presence of Him who saith, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. Spaulding, the beloved and valued companion of fifty-four years of toils, trials, and joys, survives at Oodooville, but cannot be expected to remain long behind her departed husband.

MISSIONS OF THE BOARD.

Choctaw Mission.

RELIGIOUS INTEREST.

MR. HOBBS wrote from Fort Smith, Arkansas, July 24th:—

"You will be glad to hear what a precious season we had last Sabbath, at Buck Creek. About eighty were present, who greeted me with a hearty grasp of the hand on my arrival, after three hours' horseback ride, over a rough path, and fording the Porteau River, with communion-service in my saddle-bags. This cordial greeting has been increasing of late, and has done much toward relieving me of any sense of fatigue after a hard ride.

"The morning service was listened to with apparent interest. In the afternoon, after a short sermon, the Lord's Supper was administered, two members being received, and four children baptized. Then I made a short appeal to the impenitent, and said, 'Perhaps some have already purposed in their hearts to serve the Lord, and others are anxious to become Christians. If so, I should be glad to know it.' I invited such to manifest their feeling while we sang a hymn. To our glad surprise, sixteen rose, one by one, eight men and eight women, and came forward and grasped my hand and took a seat near me. After I had addressed them and offered prayer, most of God's people came and took them by the hand. Thirty-four had signed the temperance pledge at my last visit, now eighteen more gave their names. I then closed with the benediction, and after giving medicine for seven sick persons, started for Green Hill at half past five, having been intently engaged for seven hours. We arrived at Green Hill at half past eight, too much fatigued for any supper, but very happy. The Sabbath before I was at Green Hill, with all our family. About ninety were present. We had a very good communion season, but I gave no invitation as I did at Buck Creek.

"We are to have a big meeting at Green Hill, beginning August 22d; one at Lenox, the second week in September; and one at Buck Creek, the second

week in October. These meetings would have been in July but for the want of food, which is very scarce indeed among the Indians, not one fourth of the families in my circuit having any corn at all.

"We have received eighteen to church fellowship, baptized twenty-six children, organized three Sabbath-schools and three temperance societies, and distributed five or six hundred Sabbath-school papers and tracts. Am now supplying the people with the new hymn-books—having received 500 from Richmond three weeks ago, and the Choctaw Testaments and Pentateuch, and English Bibles and Testaments. The last came two weeks ago, from New York.

DROUGHT AND SCARCITY—CHURCH BUILDING.

"We are having very dry and hot weather, and if rain does not come soon much corn will be ruined, and great suffering result. What our poor Indians will do I cannot tell. They must suffer extremely. I fear I shall receive nothing this year, although they have worked well, and planted more corn and cotton than ever before. They are now discouraged; but still hope a part will be saved if rain comes immediately. A man has just come up from Lenox, and says it rained there Wednesday of last week. Five men, with five teams, have gone to Dallas, Arkansas, fifty miles, on a terrible road, to get lumber for the meeting-house and school-house. Cattle were too poor to go before, or the men could not leave crops and clear out a road where a tornado had prostrated all the large trees, unroofed the school-house and a part of the meeting-house, uprooted many trees about them, destroyed several dwelling-houses, and killed some stock. This occurred in April. The fences of many fields were scattered before the wind. Before this, I had the windows and doors put in, floors repaired, and the building whitewashed. Shall have the house in good condition before 'big meeting.'

"At Buck Creek, where we had such a good meeting last Sabbath, we have no

windows to the log-house, only the door, chimney, and cracks for light and air. They wish to build this fall, but have no money. O that the Lord would put it into the heart of somebody to give \$500, and we would have a good house. If \$500 could be spared from the 50,000 or 100,000 dollar houses, and thus help the poor Indians, I should be glad. We want the same at Green Hill — only \$500. I think two men or two parishes can be found who will do it."

Japan Mission.

ATTITUDE OF THE GOVERNMENT—PROSPECTS.

A BRIEF annual report has been received from the Japan mission, written in June last, from which some paragraphs may be given here, presenting statements of interest in regard to the position of the Government, and the apparent feelings of the people, bearing upon the prospects of the missionary work.

"While some special efforts are being made by the priests of Buddhism to revive the zeal and reassure the faith of their followers by special preaching services, held by the ablest men in the priesthood, we see, on the other hand, an utter disregard by the Government for this faith, upon which such favors have been lavished, by both rulers and people, in times past. Some temples upon festal days are thronged, while many are deserted and unfrequented, or possessed by a few solitary priests, who are ready to let the buildings for a very small rental. Many of the temples have been secularized by a government which does not hesitate for a moment to take a temple for the purposes of a hospital, a school-house, or for a reception palace for the nation's guests. The temple bells have been taken, without number, sold and exported for the bronze of which they are made. One ship alone took to England six hundred tons of bronze, the larger portion of which was old temple bells.

"But though ready to seize upon the temples, and secularize the property which has been held for ages by the priests who maintain the worship which commands the

faith of nearly the whole people, the idea that Christianity is a means of building up, purifying, and elevating the people, has not by any means yet been adopted by the Government, whatever may be the sentiment of individual members. Even in this day of hope-inspiring changes, Christ crucified is unto the Japanese a stumbling-block, and unto the foreigners here, foolishness. The Government is evidently at a loss to know what to do with this stone of stumbling and rock of offense. They seem to have a premonition that much of their machinery will be broken in pieces on this rock, or that it will grind them. Hence many of the phenomena which we witness, as, for instance, the statement to the foreign ministers that the edicts against Christianity have been taken down from the edict-boards, followed by a notice sent throughout the land, that all the edicts — those against arson, robbery, and murder, as well as that against Christianity — have been removed from the edict-boards, because all the people know them by heart; thus implying that the edict against Christianity has no more been repealed than those against arson, robbery, and murder. Hence the inquiry, by the officers of the embassy, of a German professor of jurisprudence, as to the expediency of adopting Christianity as the religion of State for Japan. Hence, too, the secret order that the victims of the Nagasaki persecutions should be released and permitted to return to their homes.

"Notwithstanding the non-committal way in which all these acts have been done, the effect upon the minds of the people has been to lead them to feel that the day for persecution is probably past, while as yet there is no abiding assurance as to what the Government will do or will not do. That distrust that is due to this course upon this particular subject, no less than to the character of this and all heathen governments, is indulged in full measure by this people towards their Government.

"The release of the Roman Catholic Christians, who had been banished to various provinces, has been well advertised through the land, as they were permitted

to return on foot to their homes, some of them traversing the length of the land ere reaching Nagasaki. Through influences such as these, and by seeing the freedom we enjoy in our work of teaching, the lurking fear of those who come near us is fast melting away.

"It is probable that more ports will ere long be thrown open to commerce, and for foreign residences. It is not certain whether inland cities will soon be opened. In our visit to Kioto, during the Exhibition of this year, the treatment that we received, and the liberty we enjoyed, afford reason for the hope that at a day not far distant, we shall be permitted to take and hold inland stations."

North China Mission.

MISS PORTER ON A TOUR — FAITH AND LOVE OF A CHINESE WOMAN.

WRITING from Peking on the 13th of June, Miss Porter gives account of a tour which she had recently made with her brother, now at Tientsin, her woman servant, and a native helper. The plan was "to visit all the native Christian women in the southern and southeastern out-stations." Some passages in her letter are of special interest:—

"From Chô-cho we went to a village in the Shen-cho district, where we (or I, for brother went to an inn) were entertained at the home of the helper who went with us, whose mother also is a baptized woman. Crowds of women gathered as soon as they heard of the arrival of a foreign lady, and for three days, early and late, I was constantly surrounded by curious companies, to whom I spoke of Jesus and his salvation. In all my life in China I have hardly met a woman who interested me so much, and whose words so strengthened my faith, as a Mrs. Chang who lives at this village. You may remember her, as one who has been repeatedly poisoned by her father-in-law, on account of her profession of Christianity. She has had comparatively little instruction, but has so improved every opportunity that she can read the Gospels quite intelligently, and she had

marked many passages of which she wished to ask the meaning. She seemed to shrink from speaking of her own trials and sufferings, saying quietly, when I questioned her, 'They are more kind to me now. It was not hard to bear for *Jesus*; *nothing* is hard for *him*. We haven't time to talk about ourselves, let us talk about *him*.' Such things she said not once, but often, and apparently without any thought that it was possible for one who really loved Christ to do otherwise than constantly *rejoice* in him. When more women came in than I could speak to, she would tell them of the Saviour, and often so earnestly and with so much tact, and such a nice appreciation of what they needed, that I wanted to stop and listen, and *learn*.

"Dr. Blodget, who had been touring in another direction, joined us at Nan-chan-shih, and spent the Sabbath there. One old lady, the grandmother of the helper, was baptized; and his two sisters desired to be, but they were prevented by their husbands' friends.

"While my brother could not *preach* [not having the language], he was able to do not a little for the people by dispensing medicines, and to draw large crowds to the helper. It was like listening to a chapter in 'Pilgrim's Progress' to hear this helper talk to the native Christians. Bunyan's Christian hardly exceeded him in *plainness* and *quaintness* of speech.

"We reached Tientsin, on our return, a week ago to-day, and after spending a quiet, restful Sabbath there, I started Monday morning for *home*, and reached here Tuesday, having been absent nearly a month, and having traveled, by *cart* (you have some idea of the delights of Chinese cart-riding), about four hundred miles, and half as many more by boat. While I found a glad welcome from the school girls and women, I was sure that they had not suffered from my absence, having had Miss Chapin's faithful, loving care; and I quite hope that this may be but the beginning of work in connection with my brother, in the out-stations of the mission."

TOUR BY MR. BLODGET.

MR. BLODGET wrote from Peking June

17th. He had recently returned from a tour to the southwest, mentions various matters which came under his notice as he went from place to place, and at the close of his letter makes some general statements respecting changes and progress in China.

Baptisms — Persecutions. "I returned to Peking on the 5th instant from a journey in the country of twenty-one days. My object in this journey was to visit several of the country stations in the region southwest of us. Progress is making at these stations in the knowledge of the gospel. There are several who desire to enter the church, but are prevented by the opposition of their relatives. Four persons were baptized, three of whom belong to the Tientsin station. One of these was a young woman who expects opposition, perhaps violent treatment, from her husband and his parents. Two other young women, in the same village, who believe in Christ but have not been baptized, have suffered much from their husbands, having been repeatedly and very severely beaten. It is difficult for us to afford any aid in the case of wives persecuted by their husbands. It seems that they are shut up to the one course of committing their souls unto God, and patiently enduring the cruelty of their enemies.

Romanists — Mohammedans. "The Jesuits are very busy in the southwestern and southern part of this province. So numerous are their chapels, building or already built, that one is led to ask the question whether the indemnity fund, paid after the Tientsin massacre, is not used in part for grants in aid to the native churches for church building. With or without treaty rights, the Roman Catholics live in the interior, and build their churches there.

"Mosques are not unfrequently met with. One village I found to be almost exclusively Mohammedan; but such a case is infrequent. In many villages there are no Mohammedans. In one village all but three families were Roman Catholics. This, also, is a rare instance.

Medical Missionaries. "I fell in with

Mr. Porter, of our mission, during this journey, and had occasion to observe how the Chinese were attracted to him by his medical skill. It removes their prejudices, and opens their hearts and their homes. From the low plane of their positivism the Chinese can appreciate the relief derived from the surgeon's lance or knife, from a dose of quinine, or a well-compounded pill. I think that women who have attained a knowledge of medicine, might be very useful at most of the stations in our mission.

"The work in the country near Têhcho is very hopeful, probably more so than in any other of our outposts. I regret to say that the native helper who has labored most in that vicinity gives us much trouble and concern.

Progress in China. "The Chinese are fortifying the approaches to Tientsin and Peking, at the entrance of the Pieho and along its banks, to the extent of their ability. Krupp's steel guns of the largest size, purchased at a very heavy cost, are landing at Tientsin; German courage and skill they cannot buy. However, we trust that not the instruments of war alone, but the arts, inventions, and implements of peaceful industry, will soon be sought after by this people. A new day seems to be dawning upon them in these respects. Native companies have this year commenced to run lines of steamers, on the Yangtze River, and along the coast. The foreign printing-press, with types of various languages, Chinese and foreign, has been introduced into Peking in the service of the Government. Much is said of certain railway lines, and their construction cannot be long delayed. These changes will rather be hastened on by the settlement, just now effected, of the long-contested audience question."

BRIGHTENING PROSPECTS AT TUNG-CHO.

A letter from Mr. Chapin, of the Tung-cho station, dated June 26th, is in a cheerful strain, and notices several facts of hopeful interest. In regard to the work in his field, he says:—

"Our station work during the past year was prosecuted with very little to cheer and encourage. It seemed the most bar-

ren of results of any year since the station was opened. Just after our recent return from mission meeting, however, we heard that four women were anxious to be received to church-membership. After careful examination, first privately, then publicly, we became satisfied that they should have a home in the family of the Saviour, and they were accepted by the church, and baptized on the 1st of June. Three of them, the wives of our two Christian teachers, have received instruction for years; the other, the wife of a barber living near the East Gate of the city, and of late employed a part of the time as a sewing-woman in our families, though under instruction for a less time, has yet gained a good knowledge of the truth, and reads pretty well. The particulars of their cases, which are of great interest, I presume Miss Andrews, or some one of the ladies, will communicate to the Woman's Board. We feel that our church has been much strengthened by these additions. One of these women is a good reader, the others are learning. I hope some may be trained to teach others.

"The general aspect of our work seems now more hopeful than at any time for the past two or three years. True we have no anxious inquirers, and do not see as much evidence as we would gladly see of the presence of the Holy Spirit in our midst; but the general tone of feeling seems to be improving, and now that the audience question is settled, and settled satisfactorily, I have a strong conviction that the fears and prejudices of the people will pass away, — not all at once, of course, but by degrees, — and that we shall soon gain a more abundant entrance into the hearts and confidence of many."

TOURS—WORK OF WOMEN.

"Miss Andrews, Mrs. Chapin, and myself, accompanied by the oldest pupil of the school, to assist me, and our Bible-reader, to assist the ladies, have recently been making a country tour. We were absent from home eight days, visited four walled cities, and several large villages, traveled about one hundred and thirty-three miles, and found opportunities to

preach the truth to large numbers of men and not a few women, some of whom listened with deep interest. In some places the crowd was noisy and rude, and the work for women was prosecuted under difficulties, but in most places the ladies had no serious trouble. We hope to do much more touring in the future than we have been able to do hitherto. The district east of us is densely peopled, and falls naturally to our care."

THE TRAINING SCHOOL.

"I believe all the members of the mission now regard the training-school as fairly established, and most of them are very hopeful of its future. Brother Sheffield and I have both enjoyed our labors for the young men very much. I hope there may be some new students by another year. When I think that in the course of two or three years we may begin to ordain native pastors over our churches, I can hardly contain my joy. I feel as though we were about to enter upon a new stage of our mission history."

ADVANCE.

"We are making a vigorous effort to get in at Pautingfu this year. Others will write more fully of the prospects there than I can, but I wished to say that every eye is now looking thitherward with ardent hope that the standard of the cross may soon be planted in that great city, the provincial capital, and located in the heart of the province. If we succeed, as I believe we shall, it will be a grand step forward in our westward march.

"We shall need all, and more than all, the new men you can possibly send us during this year, the next, and for many years to come, to man the new stations — great centers all of them — which we are waiting to occupy.

"All at our station are about in usual health, though worn down with care and work. I propose to take my family, a few days hence, to the hills east of here, to spend about a month and a half in resting and getting strong for another year of work. I hope it is to be a very successful year."

Boochow Mission — China.

MR. WOODIN wrote, June 3d, to report the marriage of Mr. Walker and Miss Claghorn, of this mission, on the 21st of May. He adds: "We had the pleasure of receiving to the church, at Ponosang, last Sabbath, by baptism and profession, the five oldest girls in the girls' boarding-school. They seemed to give good evidence of conversion, and appear well. Four preachers started on the second trip up the river, to occupy the two chapels rented previously (one at *Yong'kau* and one at *Chanloh*), on the 20th of May. It was found impracticable to occupy *Shanwu*. They had some difficulty at *Yong'kau*, but we hope it will not be serious."

Ceylon Mission.

SATISFACTION IN ABUNDANT WORK.

MR. T. S. SMITH wrote from Chavagacherry, May 21: "The past six months have been much the busiest and happiest part of our missionary life thus far. The exigencies of the work, as well as some degree of progress on our part in the study of the language, have brought us both into more active service, and we have found increasing delight in it. In the absence of the De Riemers [seeking health upon the continent] we have had the privilege of caring for their field as well as our own, and we have much enjoyed the opportunity to become acquainted with it.

"In the case of our own station field I have found more and more to do in the way of holding meetings in the evenings, by moonlight, and at other times, in the villages and with the servants and catechists and others under our care; while Mrs. Smith has kept up the meetings with the women in the villages,—going out two or three times each week for this purpose,—the daily lessons in the Bible at home with the little girls from the station school, and weekly prayer-meetings with the Christian women and with the little girls, and on the Sabbath with the very young children of the Christians at the stations and with a class from the board-

ing-school. She has spent a good deal of time and strength in teaching the people to sing their own lyrics and our western hymns, and for this purpose has met regularly, once a week at least, and at different times, the girls from the boarding-school and the boys from the village schools, and several young men who teach in those schools, besides training the girls from the day school every day.

"At the opening of the year our great weakness as a mission, and specially the absence of Mr. De Riemer and the approaching departure of Dr. Green, brought upon me a good deal of committee and other secular or office work; and in attending the examinations of boarding-schools, the meetings of the Board of Education, of the ecclesiastical body, and of sundry special committees, and the examinations of teachers and catechists, I have found much to occupy time and afford interest, instruction, and experience; while the fact that we are by no means yet out of the wilderness which every one must traverse to acquire a difficult foreign tongue, has compelled us to try to study some every day, when at home and well."

VISIT TO AN ISLAND — THEOLOGICAL STUDENTS.

In the same letter from which the above is taken, Mr. Smith notices the interesting services at the installation of Mr. Stickney, mentioned in the *Herald* for September, and then reports a visit to some of the islands, with native helpers. He writes:—

"I spent ten days in making the tour to Delft, stopping one night at Pungenerative in going, and another at Ninative in coming home. Two catechists and five of the six members of the theological class went with me. We had an interesting, and, I trust, a profitable time. We found the people very ignorant, but neither Romanists nor Sivites seemed as bigoted as they do on the peninsula. About one third of the three thousand inhabitants are claimed by the Romanists. The latter are confined to the lowest castes, but even among them their teachers recognize distinctions, and have consecrated five separate hovels as churches, for as many different grades of caste.

"We found but one girl or woman in all the island who could read, and in one half the island very few of the men even can read or write. The only school which the Board of Education sustains in the island is taught by a man of doubtful character. Indeed it seems hardly right to station one man there to stem the tide of heathenism, superstition, and vice, entirely alone. The island has been much neglected for many years, but I do feel that it is a promising field for really vigorous, continuous, and adequate missionary effort; and shall do what I can to have a catechist and teacher permanently located there. I hope to visit there again in August, and am willing to take my family with me and spend two months, if the way opens for it, in January of next year.

"Not the least interesting part of this tour was my intimate intercourse with the young theologues. We held daily meetings and conferences with each other, besides going out in the villages two by two, and gathering the people for larger meetings in the evening whenever circumstances would allow. The young men pleased me much by their familiarity with the language of the Bible, their readiness in singing both eastern and western music, their freedom from caste prejudices, their kindness to each other, and their hearty interest in the work."

Mr. Stickney, native pastor at Oodoppity, reports the admission to his church, on the first Sabbath after his installation, of three girls from the boarding-school. "My heart thrilled with joy," he says, "as I beheld these three girls, representatives of three different religions (Sivism, Roman Catholicism, and Protestantism), standing up to confess Christ before the assembly, composed of Christians and heathens." He also states: "There are three or four girls in the school, and four young men in the villages, who are now regarded as fair candidates for admission to the church. Some of these have given evidence of true repentance, and will (D. V.) be received at our next communion season."

"Our Sabbath-school is conducted with more interest than heretofore. There are

fourteen classes, and the average number of children each week is 175. On the 6th of February, the third anniversary of our Sabbath-school was held at the chapel, at four o'clock P. M. About 400 children, besides the teachers and other Christians and some heathen, were present."

Madura Mission — Southern India.

A MISSIONARY'S MANY CARES.

MR. HERRICK, of the Tirumangalam station, wrote on the 14th of June from the health retreat at Kodi Kanal. An attack of illness had constrained him to remain there longer than he intended, and some of his brethren had kindly offered to attend to necessary business at three stations now under his care, paying the helpers for the month of May. He writes:—

"This is the first time in my missionary life of twenty-seven years, and of twenty-four years of actual residence here — during which I have always had charge of one station or more — that it has been necessary for me, on account of my own illness, to ask, or receive unasked, such assistance from a missionary brother. I mention this simply as an illustration of the great mercy in which I have been dealt with by my Heavenly Father. Whether I shall be able much longer to perform the labors I have been called to perform the past year, I consider quite uncertain. But I will endeavor to avoid unnecessary exposure, spend the strength that may be given me as wisely as I can, and leave results with our Divine Master.

"Few persons, I think, who have not had experience in such matters, are sensible of the amount of labor and care required in the superintendence of large missionary stations in this country, like Mandapasalai or Tirumangalam. To say nothing of the need of labors in behalf of the heathen, or of preaching to and instructing native Christians, the labor and care required in the superintendence of persons employed as helpers, and in paying out and accounting for the money needed to carry on the operations of such

stations, are great. Take, for instance, Mandapasalai, where there are between thirty-five and forty pastors, catechists, and teachers employed in mission service. All these need advice, and most of them instruction — instruction which, I am sorry to say, it is impossible for me, as I am situated, to give them. Then the missionary must see that every one of these has his monthly allowance paid to him, and when he thus pays out a large amount of money, he cannot avoid anxiety lest it should be paid in vain, and effort to prevent this. Then, he must try to induce the people for whose benefit these men are employed to contribute to their support. If he cannot do it directly, he must do it through the helpers. This makes it the duty of every pastor, catechist, and schoolmaster, to bring a sum each month, which the missionary must receive and keep account of. Then nearly all these men have families, and must have houses to live in. Churches and school-houses must also be erected in large numbers, and all buildings belonging to the mission, or to the mission and the people together, must be kept in repair. Though the missionary is not required to give very much personal attention to work of this kind, he must take care that money is not expended unnecessarily upon such objects, and do all in his power to get the people to assume as much as possible of this expense. The time will come when the people will manage all this building for themselves, but it has not yet come.

“In all this matter of expending money and keeping accounts, the missionary must get what assistance he can from natives; but so long as mission money must be expended, so long must missionaries be responsible for its expenditure. And when a missionary has two or more large stations in charge, he must keep a sharp lookout, or money will be lost to the mission and himself also.”

THE WORK AT MADURA — AN UNUSUAL INCIDENT.

Mr. Chandler, of the Madura station, wrote also from Kodi Kanal, May 3. In regard to prospects at the city he states: “The mission work in the city of Madura

is not in any way discouraging, though we do not see such decided signs of progress as we desire. The two churches, one under the pastoral care of Mr. Cornelius, and the other under Mr. Rowland [native pastors], are increasing in numbers and efficiency. There have not been as many additions from the heathen during the past year as from Christian families which have removed from Tinneveli to Madura, in connection with the Revenue Survey Department. Some substantial Christian families have thus been gathered in.

“When preaching to the heathen in the city I generally have a respectful hearing. There was one exception to this a few months ago. After attending Pastor Rowland’s afternoon service, one Sunday, I went with him and several of his church-members to a rest-house in the Bazaar Street, and we commenced to sing the native ‘Lyrics,’ Mr. Rowland giving a running explanation of their meaning. I also read and explained to the large crowd which had gathered around a few verses of Scripture. Suddenly we were startled by a lump of dirt striking the side of my face. Some one standing back in the crowd had thrown with a good aim, and then disappeared. The listeners had all been entirely respectful; but now many of them broke out in exclamations of shame and reproach against the ‘Sandalapal,’ or scoundrel, as they called him. I told them to be quiet and let the fellow go off, as he was the first man that had ever offered me an insult in Madura, and he would soon be sorry for it.

“One of the Christians said to them that the insult was against my Master, the Lord Jesus Christ, more than against me, and he would punish the offender. What was our surprise, a few days after, to learn that the man was dead, and all through the city it was a common report that the missionary and his catechists cursed the man who gave the insult, and in three days he was dead. There is a general belief among the natives in the potency of the curses of a gooroo, and so full are they of superstition that such an event would be long remembered, while

all the truth we had uttered would pass from their minds like a flitting cloud.

"Opposition to the truths of the gospel among the Hindoos is not our greatest trial, but their utter indifference to all spiritual things, and their inability to appreciate moral truths.

HINDRANCES — CONDUCT OF EUROPEANS.

"A few months since I received a pamphlet from Calcutta, written in English, by a highly educated Bengali convert. He attempts to explain some of the causes of the slow progress of Christianity among the Hindoos. The author says some very good things under each of his specifications, and some things to which I cannot at all agree. I will allude now only to what he says under his sixth head, namely, 'The objectionable conduct of some Europeans.'

"This is, to missionaries all over the country, a matter of deep regret. Kicks and cuffs, and the most opprobrious names, are freely employed by many Englishmen, and English women, too, in their intercourse with the natives. I was several years ago called to testify in court against an English gentleman who had nearly killed a cooly by beating him upon his head with a large cane.

"But those who treat the natives as if they were southern slaves, are not the only ones who are a hindrance to the progress of Christianity. Some who show a kindly interest in the Hindoos, and seek popularity among them, do it at the expense of their own Christian faith, and manliness, too. They give direct aid to the heathen in their idol worship, and contribute to the adornment of their temples and their gods. A former collector and magistrate of the Madura District, to gain the favor and applause of the people, many years ago contributed from his princely salary a large sum as an endowment to the temple of the goddess Minatchi. This sum he expended in illuminating the two principal gateways, and the natives now point with a sort of triumph to the splendid array of lights which, every night of the year, attracts the gaze of the passing crowd. The expense, they say, was all incurred by this English gentleman, who,

tradition affirms, was so fond of this goddess that he, on some occasions, prostrated himself before her shrine.

"Much more recently, but a few months ago, a gentleman occupying the highest post in his department, a man of superior attainments, and who, in a way, takes a deep interest in the education of the natives, 'rescued from oblivion' a stone image of the malignant female deity Mâriammen, and set it up under a banian-tree on the public street in front of his own bungalow. This indecent image had fallen into disuse among the natives, when this gentleman found it, and had it brought from a village more than fifty miles away and placed upon a dais, to be worshiped by his own servants as well as by the passing crowd! He also, to attract attention to the spot, erected just behind this shrine a shed, in which a high-caste man was employed to give water and buttermilk to thirsty travelers. This is regarded as a work of great merit. On festival days, as I have been credibly informed, this gentleman will send a beautiful nosegay of flowers to the goddess Minatchi, and the Brahmins will take a garland from her neck and present it to the gentleman. This gentleman's name is in the mouths of a multitude of the staunchest heathen, as one who upholds them and aids them in their system of idolatry. But now, as I am closing my letter, I rejoice to hear that the protests of some of the other gentlemen in the district have availed to compel the removal of that abomination from the public thoroughfare. Some Brahmins, I am told, have taken it inside some temple not far distant. Many natives will not fail to connect its removal with a heavy thunderbolt which very recently struck and killed one of this gentleman's servants.

"Such conduct of Europeans, who come from a Christian land and are called Christians by the natives, is a very great hindrance to the progress of Christianity in the country. But God will hasten the work in his time, and we must labor on, striving to leaven the mass of the people with gospel truth. Sowing beside all waters, in due time we shall reap if we faint not."

Central Turkey Mission.

THE ENGLISH MOVEMENT AT AINTAB.

OCCASIONAL reference has been made in the *Missionary Herald*, for years past, to movements of English High Church Episcopalians, and of some disaffected individuals in Turkey, threatening division in the Protestant churches, and serious injury to the missionary work. Mr. Marden wrote from Aintab July 3d, with reference to the present condition of the movement in that city, and it may be well to publish a portion of his letter. He states:—

"I have taken some pains to ascertain the facts in regard to the 'English' movement in Aintab, and have been successful in part. I sent several of our most esteemed brethren to make inquiries, but no one of the so-called 'English' seemed disposed to give facts about their work. One of our brethren attended their service on Sunday and reported twenty-three men and boys, ten women, and six children. Of these, nine men and several of the women were formerly members of our Protestant community. Thirty-nine were present in all, including the little children. This is the usual audience, though sometimes a few more are said to attend.

"They have a school *free* to all. . . . A year ago, Rev. Mr. Bellamy, from England, came here to investigate this movement, professing great friendship for the American missionaries. However, before he saw an American missionary, he accepted in full the representations of the 'English' preacher, and made complete arrangements for the erection of a costly church building, which is to outshine by far any Protestant Church in Central Turkey. The whole expense, as we understand, is to be paid by English gold!

"We thought Christian courtesy at least would lead him to seek a conference with us before he made arrangements to build a rival church, within thirty rods of two of our churches! During the past year they have been gathering materials at a very slow rate for the building, but have not as yet laid the foundations. It is a common remark among our Protestants, that when the church is built there

will be large accessions to the congregation from those Protestants who are refused membership in our churches, and therefore can neither come to the communion nor have their children baptized.

"With *free* church, *free* preaching, *free* schools, *free* baptism, and *free* communion, for a rallying cry, no doubt there will be prosperity in *point of numbers*. This new departure awakens inquiry, and will doubtless be more or less mischievous. We fear, at present, no general abandonment of the old faith, yet these movements strengthen the hands of the large numbers in all our Protestant communities who loudly clamor for universal communion and universal baptism. You know that baptism and communion, to almost every oriental Christian's mind, secure a safe passport to heaven, whatever be the moral character. The danger we apprehend is not so much the loss of numbers from our congregations, as the evil of fostering this vital error by missionary agents from a Christian land."

Mr. Marden has also sent open, to the Missionary Rooms, a letter to friends, in which he refers to this English movement, among other matters:—

"There are now two special dangers that threaten the little bands of Protestants. One is the movement of the English High Church, through Bishop Gobat of Jerusalem. The missionaries some years ago, in Diabekir, transferred all the Board's property in that city into the hands of the native brethren, and now the native pastor and his church have gone over in a body to the English—which means universal baptism, and church membership for all who wish it, with little or no reference to character, while English gold is expected to pay expenses of church and schools. Agents have been sent to nearly all our churches, to buy them up at the same price; but they have not yet succeeded. Large numbers in every Protestant community are clamoring for open communion and universal baptism, and I have no doubt these would be accepted in many of our churches if it were not for the earnest protests of the missionaries.

"The other special danger is the influence of the old Armenian Church. At first the old church bitterly persecuted every Protestant. Now, in the cities where the Protestants are strong, the Armenians have shrewdly abandoned their former tactics, and treat the Protestants with every possible kindness; and demand that, in return for this kind treatment, the Protestants shall cease all opposition to the creed and customs of the old church. They make these demands on the score of courtesy and friendship. It is the old custom that there be no preaching, nor religious meetings of any kind, except in the *church*, and they claim that our effort to start a third congregation in Aintab is a serious violation of friendship."

MANY LABORS—WHO WILL HELP.

In this letter Mr. Marden also refers to the many labors and cares of the missionaries, and their need of help, thus:—

"To look after the various interests of nearly forty of these Protestant communities, scattered over a region as large as New England; to furnish them with suitable preachers and see that they suitably *preach*; to organize both boys' and girls' schools, and keep them in running order; to furnish a constant supply of school and religious books; to superintend the building of churches and school-houses, and in general look after the thousand and one miscellaneous affairs of mission work; and in addition, to teach a theological seminary and get up a college—we have just three ordained missionaries, and a missionary physician! A mere corporal's guard! It is all we can possibly do to keep the machine running. We are working with all our strength, but at some points the enemy is actually gaining upon us.

"How cheering it would be to hear that one or two good men were hurrying on to our aid. A few weeks rest would indeed be a luxury, but there seems to be no escape from our work. We have no agent to leave in charge while we take a vacation, and to rest *here* seems quite impossible. One day a man comes fifty miles on foot, under a July sun, to consult on some difficult matter pertaining to

church, preacher, or school. Shall I send him home without a conference? He has a long, long story, and must tell it all to the missionary. Then come the plans, advice, and letter to his church; the package of books, tracts, and newspapers. He has been gone perhaps an hour when a delegation comes, it may be, sixty or one hundred miles from the opposite direction, with a similar errand. Next day a muleteer brings several native letters, which furnish work enough for several days. Thus week after week passes. I have not written a sermon for months past, and see no hope of writing one for months to come."

Western Turkey Mission.

THE CONSTANTINOPLE "HOME" SCHOOL.

DR. WOOD wrote from Constantinople, July 21: "The annual examination of the Home School occurred on the 18th instant. The parents and friends of the pupils, and invited guests, attended in numbers to crowd the apartments. The exercises were in the highest degree satisfactory; the girls being self-possessed, and acquitting themselves well. After the opening hymns and prayer, an hour was occupied with recitals of passages from the New Testament and questionings on Old Testament history. Singing, in Armenian and English, was interspersed in the examinations during the day,—on Modern and Ancient Grammar, Armenian History, Arithmetic, Algebra, Geography, English Reading, Spelling, Writing and Definitions, Physiology, Natural Philosophy, Recitations of Poetry, Reading of Compositions, etc., and playing on the piano and the parlor organ. At the close, after brief congratulatory speeches by Rev. Dr. Hamlin and Prof. Hagopos Djéjizian, of Robert College, and Pastor Garabed, of Nicomedia, and prayer, the company adjourned to the paved court in the rear of the house, and to the windows on that side, to witness an exhibition of Calisthenics, which was quite astonishing to a large proportion of the beholders.

"The gratification of the parents and

friends of the pupils was expressed in strong terms, and the impression upon all was most favorable. The lady Principal and her associates could not but feel rewarded for the patient and efficient toil which was needful to the progress in study, and the effects on manners and character, attested by what was seen throughout the day."

A FEW WORDS FROM MARSOVAN.

The death of Dr. Pratt rendered it necessary, in the judgment of the mission, to remove Mr. Herrick from the theological school at Marsovan to Constantinople, to assist in the work of preparing, for the people of different nationalities in Turkey, satisfactory translations of the Scriptures; and Mr. Tracy has removed to Marsovan. Mr. Leonard wrote from that station, July 11th:—

"Marsovan is again reinforced. Brother Tracy and family arrived the 21st ultimo, and after being guests with me a few days took possession of Brother Smith's vacant house. How refreshing and delightful are these family gatherings and reunions among missionaries. Send on the young ladies, but let them bring their *husbands* with them and have HOMES. Homes where the natives, old and young, can go in and out freely; where they can bring their wounded hearts, their infirmities, and sicknesses, and anxieties; and where the missionary traveler can rest his weary head. The keeper of the home is sure to get more than he gives, and blessing others, is doubly blessed himself.

"Brother Herrick had brought the students through the book of Genesis; I lead them through Exodus; Brother Tracy takes them up in Leviticus, and will finish, with them, the Pentateuch, I suppose. He leaves to me the English lessons, which I can give at present without hindrance to other work. We have been under the painful necessity of dismissing one of the students for conduct which revealed in him great confusion of moral perceptions and a corrupt heart. Doubtless the want of early correct training and parental watchfulness is one chief cause why so many candidates for the ministry in Turkey run a little while and then fall by the way.

"The girls' boarding-school, notwithstanding Miss Fritcher's absence now, in pursuit of health, is going forward regularly, in the hands of our two efficient native female teachers, Anna and Maritza, assisted in one lesson by Baron Avedis, teacher in the theological school. We have now *twenty-seven* boarding pupils—none from Marsovan being admitted as boarders—who are unexceptionally industrious, studious, obedient, and kind."

Zulu Mission.

(Southeastern Africa, near Port Natal.)

GENERAL LETTER—WORK OF NATIVES.

THE Zulu mission held its annual meeting at the Inanda station, in June. A brief general letter, portions of which may be given here, presents a summary view of the work for the year. Mr. and Mrs. Lindley, who first sailed from Boston to join this mission in December, 1834, after thirty-eight years of labor for the Zulus, have been constrained, specially by the failing health of Mrs. L., to return to the United States. The feeling of the mission at parting with them is alluded to in the first paragraph of the letter:—

"The last year has been one of light and shade with us in more senses than one. Assembled for our annual meeting, we sensibly feel the absence of our long loved and revered fellow-laborers, Mr. and Mrs. Lindley, whose presence always shed light and happiness wherever they were. There are no two persons in this country whose departure would have caused sincere regrets in more hearts than did theirs. Though they have gone, they have left a work and an influence which will continue and extend after we have all passed away.

"In reviewing the work of our mission during the year past we see that progress has been made. We are endeavoring to lay the burdens and responsibilities of the work upon the natives as fast and as far as this can safely be done. There are now five ordained native pastors, over churches connected with our mission, with the prospect that two or three more will soon be

added to their number. These men have thus far given us great satisfaction, and have proved themselves more efficient than we had expected. The blessing that has already attended their labors gives us strong confidence that God will be pleased to make them honored instruments in building up his kingdom.

"There has also been an increase in the number of schools, and of outposts for preaching among the natives not living directly about the stations; and we find that the desire of the people living in the heathen kraals, for schools and preaching, is increasing more rapidly than we are able to meet the demand. If we now had suitable native laborers to send forth, and means to sustain them, we might hope to make rapid progress in the work of bringing a knowledge of the gospel to the minds of the people generally. We are at present doing all we can, by sending out the most efficient members of the churches to conduct religious services at many different places on the Sabbath.

"The graduates from the seminary at Amanzimtote, up to the present time, have been too young, in most cases, to be put forward at once as preachers. They are better adapted to be teachers of schools, in which capacity many of them have been and are employed. This we think will be an additional preparation for the work of preachers when they are older and more mature, and we expect to see many of them engaged in preaching. In the class which completes the course in the seminary the present year, there are three or four good young men who we believe are well qualified to be employed at once in preaching the gospel, and we have no doubt they will soon be thus engaged.

"We have had evidence of the presence of the Spirit to convert souls at most if not all of our stations, as station reports will show; and we earnestly pray and hope that the time may soon come to us, when the cloud as big as a man's hand shall gather and extend, and shall send down plentiful showers, and enable us to say, 'The winter is past, and the time of the singing of birds is come.'"

RELIGIOUS INTEREST IN THE GIRL'S SCHOOL.

Mrs. Edwards wrote from Inanda, May 22, giving some account of a season of special religious interest in her school. Dates are not given. She had hoped that Miss Lindley, her assistant in the school, who better understands the language of the girls, would give the account, but after some delay wrote herself. Her letter is published in "*Life and Light*," but as many readers of the *Herald* may not see that publication, it is given here also:—

"I cannot understand all the girls say, but I will tell you about it as well as I can. The women of the station had held early morning prayer-meetings in the station school-house, and the girls did the same in my sitting-room. One Saturday the girls were called to the school-room, and all who were members of the church were requested to rise. Three responded. Then those who believed that Christ had cleansed them, that their hearts were washed and their sins forgiven, were called upon. Eleven responded. Twenty-four remained sitting. After a little talk by Miss Lindley they were dismissed. Later in the day we met the twenty-four, and after another talk by Miss Lindley, those who wished to give their hearts to God and become Christians were requested to rise, and *twenty-one* responded. The same day I missed the seven little girls and went in search of them. I found them seated in the tall grass, with a few leaves of a New Testament and two or three hymn-books, looking so gravely one would think they were at a funeral. One of the number was so earnest in prayer that some of the older girls said, 'It makes our consciences whip us to hear that child pray. We don't pray that way.' That was after they had frequently heard her out in the grass, when she supposed she was alone. On Sabbath morning we met those whose hearts were at peace and requested them to tell us what awakened them. One referred to Mrs. Bridgman, another to the influence of her own mother, and all the others said, when they came here and saw the other girls, and heard them talk and pray, they were

troubled. The older girls used to take them out alone, and talk and pray with them. Monday morning, very early, two girls came to me and said, 'We wish to talk with you about our hearts; we are so troubled.' I was afraid to talk with them, and sent them with a note to Miss Lindley. For two weeks one of them, the daughter of our pastor, seemed to be in the depths. To my question, 'How is it now, Nomagugu, with your heart?' she replied, in English, 'If I pray, O, it is dreadful.' But there came a change, and her face was almost radiant. A week after, five or six of the young girls came to tell me how happy they were, and how anxious they were for one member of the school who shocked them with the hardness of her heart and wicked speeches. One was praying for her brother, in the Amanzimtote school. Lessons, now, were better learned, and all the duties were more faithfully performed. All expressed a hope that God had, for Christ's sake, pardoned their sins. The interest con-

tinued until the close of the term. Then they went to their homes for three months, and since their return there has been no special interest. Some of those older girls are not here now, which may be the cause. Two of them are teaching. Five girls are teaching, another has taught for a year, and is engaged to teach again.

"For six or seven Sabbaths some of the girls, accompanied by Miss Lindley or myself, and Mr. Dube [the pastor] or one of the lay preachers, have gone down into the Umgeni Valley, three or four miles, to meet the old and young and middle-aged, a congregation of a hundred or more from the kraals, and only one man, beside the teachers, with European clothing.

"There are many young girls among them who wish to be Christians, and who pray much. A girl was sent here to-day by Mr. Dube, who came to him saying she had come to believe; but her brothers came for her, and the pastor advised her to go home with them. They said she might return to-morrow. We shall see."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

THE following summary is presented in the last Report of this Society: "The Missionary Union has 15 missions under its care, including the mission to Japan. Of these missions 9 are in Asia. Connected with these 9 missions there are 21 central stations, and over 400 outstations. There are 514 native preachers, of whom 91 are ordained. The baptisms reported were 2,044. Church-members reported, 22,502. Including those in Burmah, not reported, the number will be not far from 26,000. The whole number of American laborers in Asia is 113, of whom 46 are males and 67 are females. There are now under appointment for these missions 7 families and 2 female helpers.

"The Union has 5 missions in Europe and 1 in Africa. The baptisms reported in France were 46, and the total membership of the churches about 600. Sweden reports 877 baptisms, and 5 new churches organized, making a total of 221 churches,

with 9,412 members. The returns for Germany have not been received, but it is safe to set down the total membership at 20,000. From Spain and Greece our reports are incomplete, but in the former country there have been several baptisms. The total membership in Spain is about 200. The baptisms in all the missions in Europe may be safely set down at 2,165, while the total membership will not fall below 30,212.

"Combining the statistics of all the missions, including Africa, the total baptisms were about 4,319, while the total membership, allowing 1,200 for Africa, is not less than 57,512."

The missions in Europe are to nominally Christian people in France, Germany, Spain, Sweden, and Greece; those in Asia are to pagan lands — India, Burmah, China, and Japan. The financial statement is thus: —

"The receipts of the Union during the year were from donations \$164,137.98;

from legacies \$15,151.99; from Woman's Baptist Mission Society, East, \$16,950.06; from Woman's Baptist Mission Society, West, \$6,205.88; from miscellaneous sources \$13,655.73, making a total, for the receipts of the year, of \$216,100.70. The total expenditures for the same period were \$239,417.27, leaving a balance against the Union for the current expenses of the year of \$23,316.57. Add debt of last year, \$18,753.07, and we have a present indebtedness of \$42,069.64."

A few suggestive and important extracts will be given also from the "General View of the Work," presented in the Report: "During the last few years the chief object which has occupied the attention of the Executive Committee, and which they have earnestly pursued, has been the strengthening of our Asiatic missions by reinforcements of laborers, and by the establishment of educational systems suited to the growing wants of those Christian communities created through the blessing of God on the labors of our missionaries, and still requiring their care and nurture. In the latter respect, something has been effected. Station schools have been fostered, in a measure, or at least encouraged; boarding-schools for girls have been planted in five important localities, three in Burmah, and two in China; a theological school has been provided for the Teloogoos, and a collegiate institution has been commenced for the Karens. . . .

"But, while in this respect we have attained something, though nothing worthy of boasting, in the other we have been less successful. . . . Of 33 new men urgently demanded by the missions during the last three years, only 11 have reached the field, or just two more than have been removed by death, or compelled by ill health, during the same time, to vacate their posts. . . . Yet during all this time, every man of moderate health and of suitable mental and spiritual endowments, who has offered or even consented to go to the heathen, has been accepted and sent forward. The call for volunteers has gone forth in nearly every number of our monthly periodicals; in many instances the claims of the work

has been personally pressed upon those who were deemed available from their character and circumstances; yet while there have been candidates enough for every eligible pulpit in the land, this open door has been disregarded, except by the select few who have received grace to enter it.

"The scale of our annual expenditure has increased during this time at a rate which will soon cripple us hopelessly unless the receipts can be correspondingly increased. Yet the Committee have been able to see no other possible course than to go on with the work, on this steadily augmenting scale of expenditure. . . . It needs only a glance at the condition of the fields we are now occupying to see how imperative is the duty of the hour. The educational work set on foot in Burmah is acknowledged on all hands to be necessary for the consolidation, and even for the preservation of all that God has given us in that country, while the evangelical work of previous years must be enlarged instead of being diminished. A new impulse has come from God upon the Burmah department, so that the number of baptisms among that people was last year greater than in any year preceding. Ought we not to follow this lead of the Spirit? The movement among the Garos and Nagas of Assam continues with augmented force, and converts are multiplied faster than our worn laborers can gather them into the fold. Can we pause or retrench here? Among the Teloogoos the year closing with April 1, witnessed 950 baptisms, and hundreds are still waiting in the villages for the ordinance. . . . Meantime the theological school at Ramapatam, which is to furnish partially instructed shepherds for these multiplying and needy flocks, has just begun its work, and needs to be vigorously supported, while a larger force of American missionaries is essential for the field work. Who dares to think of pausing here? China demands, and is beginning to reward, increased effort; Japan opens her gates and invites us to come in and possess her wide and promising fields; and Africa furnishes openings to her heathen population for which we have been seek-

ing ever since we resumed work in that country. Sweden reports nearly 900 baptisms during the last year, and our feeble churches there are gaining in public influence and spiritual power, and need only to be encouraged by more ample help to secure one of the greatest harvests of modern evangelical history. Germany needs still to be fostered, and to France we are committed for a large outlay. Spain and Greece need larger subsidies. Indeed, nearly every field we occupy demands increased contributions of men and money, and will repay them some thirty, some sixty, and some a hundred fold. When we contemplate the scene before us we are amazed alike at the grace of God displayed in the success of our missions, and at the feeble capacity of giving and doing developed in us. It fills us with astonishment that God should do so much where we have done so little, and that we have been content to do so little, while God has been doing so much."

MISSIONS OF THE UNITED PRESBYTERIANS OF SCOTLAND.

THE last Report on Foreign Missions of the United Presbyterian Church presents the following summary of the work:

"The United Presbyterian Church occupies in various parts of the world, widely distant from each other, seven foreign mission fields. These are situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain. In these various mission fields, as stated below in a tabular form, we have an aggregate of 43 ordained European missionaries, 8 European medical missionaries, 5 ordained native missionaries, 2 native licentiates, 3 European male teachers (besides 2 about to leave for Old Calabar), 9 European female teachers, 62 native catechists or evangelists, 133 native schoolmasters, 25 native female teachers, 54 principal stations, 143 out-stations, 6,630 communicants, 1,024 candidates, 157 week-day schools, with 9,183 pupils; the total educated agency consisting thus of 290 persons."

Name of Mission.	Ordained European Missionaries.	Ordained Native Missionaries.	Native Licentiates.	European Medical Missionaries.	European Male Teachers.	European Female Teachers.	Native Catechists or Evangelists.	Schoolmasters.	Native Female Teachers.	Other Agents.	Principal Stations.	Out-Stations.	Communicants.	Inquirers.	Week-day schools.	Pupils.	Total Educated Agency.
Jamaica	14	3	2	-	1	-	13	33	11	-	26	87	5440	764	52	4928	82
Trinidad	1	1	-	-	-	-	-	-	-	-	3	2	189	8	-	-	2
Old Calabar	5	1	-	-	1	1	6	6	1	-	5	21	140	43	15	687	28
Caffraria	7	-	-	-	-	-	22	12	3	-	8	25	672	200	15	496	46
Rajpootana	10	-	-	5	1	1	15	67	2	-	6	2	75	-	65	2588	101
Chioa	3	-	-	2	-	-	2	4	-	-	3	2	31	2	2	8	13
Spain	3	-	-	-	-	-	3	6	6	-	3	4	83	7	8	476	18
	43	5	2	8	3	9	62	133	25	-	54	143	6630	1024	157	9183	290

The Committee propose to enter upon a new mission in Japan and have solicited subscriptions for a preliminary fund. The amount already secured for the object is reported as £10,110 (\$50,550), and by way of encouragement the Report states:—

"Our own history as a missionary Church has encouraged us to enlarge the place of our tent, and to stretch forth the curtains of our habitations. We have

strengthened our stakes just in proportion as we have lengthened our cords. We have gone out into 'the field,' which is 'the world,' in different directions. We have broken forth on the right hand and on the left. The result of this enlarged enterprise has been the expansion of effort to sustain our *Inner Mission* as a Church; for under that name we may justly comprehend our augmented efforts in more recent years, to aid our feeble

congregations, many of them doing our work in rural districts, where our presence is required. The foreign mission, as has often been justly urged, preceded the inner mission of our Church, and prompted its very existence. . . . Every new step we have taken in multiplying our liabilities has led to the increase of our resources, instead of involving us in straits. In the year 1858, when our foreign missionary expenditure was £17,286, and our staff of educated agents abroad numbered 100, including 35 European missionaries, we entered into the Indian field. Four years later, when our expenditure abroad was £20,461, and our educated agents were 137, of whom 43 were European missionaries, we entered China; and now eleven years later, with an income of £33,081, (including what comes from reserved funds), with an educated agency of 290 persons, no less than 51 of that number being European missionaries, we propose to go into the empire of Japan, with a guaranty of more than £10,000 for the first five years. During this period of progress our Foreign Fund has risen from £17,286 to £33,081; the number of our European missionaries has been raised from 35 to 51; and of our native agents, schoolmasters, catechists, and evangelists, from 65 to 226. At the three dates specified, our synodical income *devoted to Home objects*, by synodical committees, has consisted of these three progressive sums: in 1858, £7,684; in 1862, £14,993; and in 1872, £26,954. For the same three years the total contributions of the Church for all purposes has been—in 1858, £171,757; in 1862, £202,875; and in 1872, £330,953,—an income which amounts to £900 a day. These figures demonstrate that any financial difficulty connected with the new mission must be conjured up not by the experience of the past, and not by any eminent faith either in God or in the resources or good faith of his people.”

UNITED PRESBYTERIAN MISSION IN EGYPT.

DR. RIGGS, of Constantinople, spent the last winter in Egypt, on account of

ill-health. He writes: “I was much interested while there in the evangelical work among the Copts, carried on by American missionaries from the United Presbyterian Church. I visited all their stations, six in number, and was struck with the fact that those most recently established seem to have enjoyed the largest measure of Divine blessing. In Osioot, where the work was commenced only six years ago, there are now eighty church-members. Their contributions during 1872, for preacher, teacher, and the poor of the congregation, amounted to £99 sterling, being an average of over \$6 for every member of the church.

“In Sinoris, a station more recently occupied, there are fifty church-members, and in two out-stations of Osioot (in which the first evangelical sermon was preached only three and a half years ago), there are seventy-eight and eighty-four members. In one of these out-stations, the congregational expenses are paid wholly by the people. At all these places there appeared to be earnest and faithful efforts to spread the knowledge of the gospel, members of the churches going out, two and two, every Sabbath, to preach Christ in all the neighboring villages.”

THE BASSOUTO MISSION.

THE oldest and largest mission of the Paris Missionary Society, it will be remembered, is among the Bassoutos of South Africa. It has suffered much within the last few years from the encroachments of the Boors; but though “cast down,” it has not been “destroyed.” Its last annual meeting was held at Berea, near the close of April; and the spirit of the occasion seems to have been courageous and hopeful. The number of communicants had increased during the year; and the contributions had advanced from 6,100 francs to 13,784 francs. The churches, moreover, had shown a greater readiness to perform evangelistic labor among the pagan villages. Even the women were entering into this work; and not unfrequently

they were meeting with a kind reception, when the men could not secure a hearing.

But the missionaries refer to a danger, as seriously threatening the strength and efficiency of these churches, which they had not been called upon to notice in previous years. "The country of the Basoutos, is furrowed everywhere," they say, "by the wagons of merchants, who bear away to the diamond mines, and to the Free State, European grain, native grain, and Indian corn (which the people cultivate on a vast scale), paying therefor money and articles of traffic. The high prices which their cereals have reached, and the facility with which their produce is disposed of, tend to cherish among them the love of gain; and material interests are endangering the spiritual interests of many souls."

The history of the different stations during the year was carefully reviewed; and from most of them the reports were favorable. At one station, however, there were grave dissensions, the end of which could not be foreseen. On the other hand, it was found that of 524 communicants and 280 catechumens at Morija, 804 in all, only sixty had failed to participate in the privileges of Christian benevolence! If the members of our Congregational churches should give as generally, there would be but little occasion for appeals, in view of past or prospective deficiencies.

The following table presents some of the most suggestive facts, in illustration of the present condition of the mission:—

STATIONS.	Communicants.	Catechumens.	Adults Baptized.	Native Helpers.	Collections.
Morija.	524	280	71	19	France 3,750
Thaba-Bossiou	310	66	61	6	750
Berea	220	85	22	5	803
Hermion	158	139	..	5	947
Lérivé	97	51	..	10	499
Mabolélé	37	29	4	..	165
Thabana Morena	132	117	13	3	828
Siloam	239	187	33	6	719
Bethesda	147	60	7	4	207
Massitissi	62	53	4	5	1,512
Bethulla	62	72	13	1	3,250
Smithfield	35	29
Carmel	62	13	..	1	..
Paballo	23	35	..	1	85
Matatilé	76	20	..	1	139
Maphéaneng	8	10	..	1	42
Koakoa	37	20	5	1	81
Total	2,229	1,266	233	69	13,784

PRESBYTERIAN CHURCH OF IRELAND.

THIS Church has one missionary in China, but its missionary work as yet is specially in India. The statistics for the last year reported give 5 stations; 4 branch stations; 7 ordained European missionaries; 7 native catechists; 4 colporters; 10 Christian school-teachers and 30 native teachers employed who are not Christians; 138 communicants; 2 higher schools, with 319 pupils—boys; and 16 vernacular schools, with 880 pupils. The whole home income for the year was £6,371 2s. 6d., besides which there was received in India, from Government grants, school fees, and subscriptions, £1,040 1s. There was a balance on hand at the close of the year of £2,266 13s. 6d.—"the first time for six years that the mission has had a balance in its favor."

MISCELLANY.

THE RITUALISTS IN MADAGASCAR.

A LETTER from Madagascar is published in a recent number of the "English Independent" in which the writer says:

"Hitherto, as you are aware, there has been, and still is, a unity of feeling among all the Protestant congregations in this central province of Imerina. The churches in the capital are called mothers, those, in the outlying districts apportioned to each of

these city churches, are called children. The leading feature of the London Society has been recognized, and less attention paid to a prescribed form of worship than to the earnest desire that new adherents should understand the true spirit of worship itself. It was to be expected, considering the unprecedented number who crowded the 'praying' so suddenly, that irregularities would occur, and that in the

coming together of so many into one place professedly for worship, all that might be said or done would not harmonize with our ideas of refinement and culture. Still, with all the imperfections cleaving to them, the congregation have had but *one* faith, *one* baptism; a general unity has marked their services, from that attended by Her Majesty the Queen in the Palace, down to the assembly of poor, dirty, half-clad natives in some outlying far-off district. And now, after a service of more than fifty years, when the London Society has given this people a language, nurtured and cared for them through a long and bitter persecution, has been honored of God in the removal of an effete heathenism from the Hova dominions, is supplying them with ministers, teachers, and a literature, and has provided sufficient accommodation for worshippers, these people, whom God has given that Society as seals to its ministry, — I say it with deep regret, — these people are to be disturbed with the controversies which trouble the Protestants of the Western world — are to be initiated or instructed in doctrines they cannot understand.

"I have been led to pen these remarks by the fact that the 'Society for the Propagation of the Gospel' has thought it wise and honorable to infringe on the general principles which have hitherto regulated missionary societies in their efforts to convert the world to Christ, and to place one of their missionaries in this capital city. True, their mission on the coast has not been a very successful one, probably because of the Ritualism practiced, and the frequent absence, on account of health and other causes, of the resident missionary. This may, in some measure, account for their seeking to plant Ritualism in the capital. A temporary building has been erected, and on Saturday, December 7, it was opened for worship. It is not surprising so small a place should have been filled at the dedication service. The surprise is this, that a great society should consider it worthy of itself to be so eager for the converts, or to interfere with the labors of another old, established, successful mission, in this little central province of Imerina, when there are whole tribes

in this island without a Christian teacher; while in India, China, Africa, and other parts of the world, hundreds of thousands continue wrapt in idolatry and superstition, to most of whom God in his providence has opened a wide and effectual door, and given free access to the missionary of the Cross.

"We are told proselytism is not the object sought. Why, then, come where sufficient accommodation and a ministry is provided for those who are willing to attend worship? Why, then, try to influence those known to belong to another communion? What means the following extract from the opening sermon, as reported by the natives? — 'It is as if three persons presented themselves to your sovereign; the one having so many adornments, so much lace, so many jewels, and being withal so bombastic as to set himself above the sovereign; the second being unclothed, and consequently disgusting the sovereign; the last having just what is comely and proper to secure acceptance with the sovereign. The first,' said the preacher, 'represents the Roman Catholics; the second, the London Mission; and the last, ourselves. We have just what is right and proper to secure acceptance with God.' I do not vouch for the entire accuracy of this quotation; it is in the main correct."



THE SANDWICH ISLANDS.

[From the Boston Daily Advertiser.]

MR. CHARLES NORDHOFF's paper on the Sandwich Islands, in "Harper's Monthly" for August, presents a clear view of the astonishing changes that have been wrought in the character of the inhabitants within the life-time of persons living. It was in 1820 that the first missionaries landed there. The people were then savages, living in nakedness, misery, and ignorance. Thirty-three years afterwards the American Board ceased giving aid to the churches there,¹ on the ground that the islands were christianized. The sum expended for the accomplishment of

¹ This statement is not quite correct. — Ed. MISSIONARY HERALD.

this work by the American churches, was \$903,000. Now the Islands not only support their own churches, but support an independent missionary organization which sends out missionaries to the other islands of the Pacific, and translates the gospel into the language of other Polynesian tribes. There is reason to believe, Mr. Nordhoff says, that the natives of these islands are to-day the most generally educated people in the world. Those who cannot read and write are a very small percentage of the whole. In all the towns, and many of the country localities, there are substantial church buildings of stone or wood. Education is compulsory, the schools being handsomely supported by a special tax of two dollars on every voter, besides an appropriation from the revenues of general taxation. The Hawaiians are not unmindful of their debt to the United States, and in many ways testify their profound gratitude for the service done them. Conspicuously, during the war, was their feeling shown, and the people are as well acquainted with its course and incidents as the average American. The Islands furnished to the Union army a brigadier-general and major, besides several line officers and over a hundred private soldiers, and they contributed to the funds of the sanitary commission a sum exceeding the amount given by any one of a majority of our own States. Some of these facts have been often published, and perhaps as often forgotten; but when the matter is seriously considered, the wonderful conversion and civilization of this nation will not fail to be acknowledged as one of the marvels of this century of progress.

SUNDAY-SCHOOLS AND FOREIGN MISSIONS.

[From the Sunday-school World.]

It was recently stated by George H. Stuart, in a public address, that eleven foreign missionaries had gone forth from the Sunday-school of the First Reformed Presbyterian Church in Philadelphia. A. W. Corey, who has been in the missionary work of the American Sunday School Union for over forty years, has

observed its close connection with the *foreign* missionary work, and says he is persuaded that if the world is ever to be converted we must raise up an army of missionaries in our Sunday-schools, which is a strong argument for employing Sunday-school missionaries to gather all the children into them. He is personally conversant with several cases of foreign missionaries who were converted in Sunday-schools, and there first led to consecrate their lives to their present work. Among these are a missionary to China, one to the Pawnee Indians, one to Africa, and one who has been for many years a missionary in Syria, whose feet have stood on Mount Zion, and who has taught a mission-school on Mount Lebanon, and has preached on the ruins of Nineveh. More than forty years ago he came, a little boy without shoes or coat, wearied by a walk of four miles, into a small school organized by a missionary of the American Sunday School Union on an Illinois prairie, and was there converted, and conceived the idea of preaching the gospel.

Do superintendents and teachers sufficiently urge upon the hearts of their scholars the claims of the kingdom of Christ, and of a world lying in wickedness and moral ruin?

MOTHERS OF MISSIONARIES.

A MISSIONARY of the Board in Western India writes (July, 1873): "My dear mother passed away to the heavenly home in April. Mr. Howland, of Ceylon, had an aged mother in C. who died two years ago. After her death my mother wrote me, that they had had, for a long time, a concert of prayer daily, at two o'clock, P. M., for their missionary children. They were both aged and infirm, lived two miles apart, and seldom saw each other, but there was a true concert of prayer every day. After Mrs. Howland's death, mother wrote, 'I feel lonely now as the hour of two comes round.' My mother had long been in feeble health, and in her lonely room she was able to do but very little except to read and knit, often doing both at the same time; and the avails of

her knitting have, for many years, gone chiefly to the American Board. She said it was a pleasure to earn something herself for the good cause. The amount could not have been large, and did not I presume very much increase the sum total contributed in C., but according to the Master's reckoning, I doubt not they were put down among the larger contributions."

BENEVOLENCE AT THE SANDWICH ISLANDS.

THE last Report of the Hawaiian Board gives as contributions from the churches for the year: "For foreign missions (including about \$453 from Micronesia), \$5,792.63; home missions, \$78.90; for Theological Seminary (from foreigners, \$1,007, natives, \$1,597.47), \$2,604.47; Incidental Fund, \$2,273.73; total, \$10,849.73."

"There is not one church," it is said, "that has not contributed something; and it must not be forgotten that the above sum is only a part of what has been given by these churches. If what has been raised for pastors' salaries, building churches, supporting Sabbath-schools, aiding the poor, and various other purposes be added, the whole amount for the year would exceed \$30,000."

GLEANINGS.

— THE Roman Catholic Association, for the Propagation of the Faith, reports its income from different countries for the year 1872, as follows: "From dioceses of France, 3,660,195f. 7c.; Alsace and Lorraine, 186,947f. 61c.; Germany, 353,448f. 20c.; Belgium, 348,603f. 22c.; Spain, 31,081f. 70c.; British Isles, 137,934f. 13c.; Italy, 345,763f. 9c.; Levant, 32,797f. 23c.; Netherlands, 97,239f. 61c.; Portugal, 41,784f. 28c.; Russia and Poland, 1,024f. 53c.; Switzerland, 54,215f. 58c.; different countries of the North, 600f.; different dioceses of Asia, 12,859f. 58c.; different dioceses of Africa, 27,940f. 25c.; dioceses of North America, 201,418f. 38c.; dioceses of South America, 63,028f. 69c.; different dioceses of Oceanica, 5,764f. Total for the year 1872, 5,602,645f. 15c." About \$1,120,529.

— The Directors of the London Missionary Society have sent their Secretary, Rev. Dr. Mullens, and Rev. John Pillans, a member of the Board, as a Deputation to visit the important mission field in Madagascar. The Deputation left London, on the way to Madagascar, July 2.

— There are now in Japan, as stated by Dr. Hepburn, about 30 Protestant missionaries: 7 Presbyterian; 4 Dutch Reformed; 5 Congregational; 4 American Episcopal; 2 Baptist; 2 English Episcopal; 2 American Methodist; and four ladies connected with the Woman's Union Missionary Society.

— Japan is not open for the residence of missionaries, or of other foreigners, except at the seven open ports.

— The Directors of the Japanese College have forbidden the teaching of moral science, because that teaches Christianity. They have also given public notice that none of the students can attend service on the Sabbath, or visit the missionaries. An edict has also gone forth from the Government, prohibiting the further employment of missionaries as teachers.

— The edict proclaiming the Sabbath as a day of rest in Japan, says a missionary, was soon entirely discarded. And the announcement that foreigners might reside in the interior was with a condition to which no foreigner is willing to submit — that they should be under Japanese laws.

— There is but one native Protestant church in Japan, — at Yokohama, with thirty members. Among the native Christians there are said to be several highly intelligent men, of deep and earnest piety, who pray and labor for the evangelization of the people.

— The Shah of Persia was memorialized, when in England, by the British and Foreign Bible Society, in behalf of Nestorian and Armenian Christians, and Jews, in his dominions — that they might be protected in the enjoyment of religious freedom. In reply he stated, by his secretary, that, "Persecution in Persia on religious grounds is unknown. Complete toleration exists throughout the country, and His Majesty is equally solicitous for the welfare of all his subjects"!!

DEPARTURES.

FROM New York, for Liverpool, August 27, Rev. E. W. Jenney, and Mrs. Kate M. (Thral) Jenney, of Galesburg, Illinois, on the way to the European Turkey mission; Rev. A. W. Hubbard, of Cameron, N. Y., and Mrs. Emma R. (Spencer) Hubbard, of Corning, N. Y., for the Western Turkey mission; and Miss Corrinna Shattuck, from Framingham, Mass., for the Central Turkey mission.

From New York, for Liverpool, September 6, Rev. E. C. Bissell and wife, who are to join the mission to Austria. Mr. Bissell left his pastorate of the Congregational church at Winchester, Mass., to engage in the missionary work.

From San Francisco, September 1st, Rev. John L. Atkinson, and Mrs. Carrie G. Atkinson, from Earlville, Iowa; also Mrs. Clara Doane, of the Micronesia mission. Mr. and Mrs. Atkinson are to join the Japan mission, and Mrs. Doane, who has been in California, is to join her sister, Mrs. Davis, in Japan, in the hope of finding the climate there as favorable to her health as that of California.

 DEATHS.

AT Newark, N. J., May 18, Mrs. Matilda S. Whiting, widow of Rev. George B. Whiting, formerly of the Syria mission (who died in Syria, in 1855). "After a severe and trying sickness of four weeks, she passed quietly and peacefully away, trusting, as she had for many years trusted, in her Saviour."

At Lincoln, Nebraska, August 31, after an illness of two weeks, Mrs. Susan R. Little, wife of Rev. Charles Little, formerly of the Madura Mission, India.

At Honolulu, Sandwich Islands, July 12, "suddenly, while sitting in his chair," Dr. G. P. Judd, aged 70. The "Hawaiian Gazette" says of him: "Dr. Judd was born at Paris, N. Y., April 23, 1803. He came out under the appointment of physician to the American mission, arriving here with the second reinforcement of missionaries, in March, 1828. In 1842, he resigned his connection with the mission,

and at the invitation of Kamehameha III. accepted the position of recorder and interpreter to the Government, an office somewhat similar to that of Secretary to the King. When Lord George Paulet took possession of the Islands, in 1843, Dr. Judd was appointed one of the Joint Commission, to represent the king; but soon resigned the office when he found the Commission bent on abrogating the salutary laws restraining licentiousness and crime, which had lately been established. When Admiral Thomas restored the sovereignty to Kamehameha III., July 31, 1843, Dr. Judd was invited by the king to organize a Ministry, which he did by selecting R. C. Wyllie to be Minister of Foreign Affairs, himself Minister of the Interior, and John Ricord, Attorney-General. This was the first Cabinet the Hawaiian Government ever had. In the following year, 1844 or 1845, the Cabinet was increased to four Ministers, and he took the portfolio of the Finance Department, which he held till 1853. In 1849, he accompanied the then Princes Liholiho and Lot to Europe, to make new treaties, and endeavor to settle the difficulty which occurred with France in that year. The ten years during which he held office were probably the stormiest decade in the modern political history of Hawaii, and it required a man of the firmness of Dr. Judd to steer the frail ship of state which had been launched on a stormy sea. To his tact and wisdom, aided by his associates, Wyllie, Richards, Ricord, Lee, and Andrews, are the Hawaiian people indebted for the admirable system of constitutional government then established, and which has secured peace and quiet for over thirty years. When he entered the service of the king and organized for him a government, he found him incumbered with a load of debt, paying exorbitant interest. By a system of prudent economy and rigid circumspection, he paid off these debts, and established for the Hawaiian Government an enviable financial reputation, which it has preserved to this day. To him, more than to any other man, living or dead, belongs whatever honor is due for our present national credit, as well as for many of the substantial improvements

in the city. But it was as a citizen, and a warm friend of the Hawaiians, that his influence for good was felt most. Among the older natives, now rapidly dropping

off, who knew him best, he was looked to as a faithful counselor, and loved as a father."

DONATIONS RECEIVED IN AUGUST.

MAINE.	
Aroostook county.	
Lincoln, a friend,	80 00
Cumberland county.	
Freeport, Cong. ch. and so.	62 00
Gorham, Cong. ch. and so. 12; a friend, 15;	27 00
Lewiston, Pine st. Cong. ch. and so.	100 00
New Gloucester, A. C. M. Foxcroft,	25 00
Portland, 2d Parish Society (of wh. from W. W. Thomas, to const. Mrs. MARY R. WOODBURY, II. M., 100), 156; Plymouth Cong. ch. and so. annual coll. 118.75, m. c. 33.76, to const. EDWARD P. BROOKS, II. M., 152.51; State st. Cong. ch. and so. m. c. 8.39; Nathaniel Brown, 5;	321 90
Powdral, Cong. ch. and so.	11 00
South Freeport, Cong. ch. and so.	25 50
West Auburn, Cong. ch. and so.	33 00
Yarmouth, Cong. ch. and so. 70; Mrs. Mary Chase, 1st Cong. ch. and so. 10;	80 00—685 40
Franklin county.	
Strong, Cong. ch. and so., for Erz-room Station,	6 00
Hancock county.	
Amherst and Aurora, Cong. ch. and so. 4.30; Rev. H. S. Loring, 7.70;	12 00
Tremont, Rev. A. R. Plummer,	15 00—27 00
Kennebec county.	
Hallowell, Cong. ch. and so.	100 00
Lincoln and Sagadahoc counties.	
Bath, Winter st. Cong. ch. and so. 76 34	
Boothbay, 2d Cong. ch. and so.	22 00
New Castle, Cong. ch. and so.	13 00
Topsham, Cong. ch. and so.	16 00
Woolwich, Cong. ch. and so.	18 00—145 34
Oxford county.	
Sumner, Cong. ch. and so.	25 50
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer Village, Cong. ch. and so. m. c.	31 25
Holden, Annual contributor,	5 00—36 25
Piscataquis county.	
Brownville, Cong. ch. and so., in part,	15 10
Foxcroft and Dover, Cong. ch. and so.	8 85
Garland, Cong. ch. and so.	10 00
Monson, Cong. ch. and so.	20 50—54 45
Somerset county.	
Skowhegan, Cong. ch. and so., add'l, Union Conf. of Churches.	5 00
Brownfield, Cong. ch. and so.	7 12
Hiram, Cong. ch. and so. 4; Miss Jameson, 1; a friend, 10;	15 00
Lovell, Cong. ch. and so.	7 73
Waterford, Mrs. Lacy, deceased, and H. E. Douglass,	15 00—44 85
Waldo county.	
Sandy Point, Cong. ch. and so.	19 09
Searsport, 1st Cong. ch. and so.	49 25—68 34
Washington county.	
Calais, 1st Cong. ch. and so.	82 00
East Machias, HERBERT HARRIS, constituted II. M., by amounts previously received.	
Milltown (St. Stephens), Cong. ch. and so.	164 86
Princeton, Cong. ch. and so. m. c.	20 00—286 86

York county.	
Eliot, Cong. ch. and so.	15 00
Kennebunkport, 1st Cong. ch. and so.	10 00
South Berwick, Rev. Alvan Tobey, D. D.	10 00
York, 1st Cong. ch. and so.	13 00—53 00
	1,547 99

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch. and so. 14; William Haile, to const. WILLIAM H. HAILE, II. M., 100;	114 00
Nelson, Cong. ch. and so.	11 50
Swanzey, Cong. ch. and so.	14 50
Troy, Cong. ch. and so.	36 50
Winchester, Cong. ch. and so. 47.68; J. C. S., 3;	50 68—227 18
Grafton county.	
Bristol, 1st Cong. ch. and so.	10 00
Hanover, Cong. ch. in Dartmouth College, 225; a friend, 10;	235 00
Littleton, Cong. ch. and so.	107 00
Lyne, Cong. ch. and so. 36.61; T. L. Gilbert, 1;	37 61
Orford, Cong. ch. and so.	30 00—419 61
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so. m. c.	26 90
Goffstown, Abel Manning,	10 00
Greenfield, Union Cong. ch. and so.	50 00
Hollis, Cong. ch. and so., to const. NOAH FARLEY, II. M.	73 50
Manchester, Franklin st. Cong. ch. and so. 183.53; One who loves the cause, 100;	233 53
Nashua, 1st Cong. ch. and so.	259 75
New Ipswich, Cong. ch. and so. m. c.	25 75
Pelham, Mrs. H. Wyman, 25; a friend, 10;	35 00
Peterboro, Union Evan. Society,	25 00
Wilton, Cong. ch. and so.	34 91—824 39
Merrimac co. Aux. Soc.	
Boscawen, Cong. ch. and so.	32 45
Canterbury, Cong. ch. and so. 10.71; Rev. James Dolt, 5;	15 71
Franklin, Cong. ch. and so.	50 00
Pembroke, Cong. ch. and so.	17 61
Pittsfield, John L. Thorndike,	20 00
Salisbury, Cong. ch. and so. 5; a friend, 1;	6 00
Warner, Cong. ch. and so.	30 00
West Concord, Cong. ch. and so.	26 00—197 77
Rockingham county.	
Auburn, Cong. ch. and so.	7 09
Candia, Cong. ch. and so., to const. Rev. GEORGE E. LOVEJOY, II. M.	59 00
Epping, Cong. ch. and so.	89 14
Greeland, Cong. ch. and so.	70 10
Kingston, Cong. ch. and so. 7.75; Jacob Chapman and wife, 6.25; M. R. F. P., 2;	16 00
Newmarket, Cong. ch. and so.	22 85
Northwood, Cong. ch. and so.	27 25
Stratham, Cong. ch. and so., to constitute SARAH M. POTTLE, II. M.	69 00—310 43
Strafford county.	
Center Harbor, Cong. ch. and so.	19 25
Dover, Belknap Cong. ch. and so.	11 00
Sanbornton, Cong. ch. and so.	28 00

Tamworth, Cong. ch. and so.	33 60
Wakefield, Cong. ch. and so.	20 00—116 85
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Acworth, Rev. N. R. Nichols,	10 00
Lempster, Cong. ch. and so.	7 00
Newport, Cong. ch. and so., to constitute Mrs. JOHN O. HOBBS, II. M.	150 00—167 00
	2,263 23
Legacies.—Keene, Miss Eliza Bragg, by I. C. Gray, Adm'r,	82 83
	2,346 06

VERMONT.

Addison county.	
Bristol, Rev. Stillman Morgan,	2 00
Cornwall, Mrs. Mary W. Mead,	1 50
New Haven, Cong. ch. and so.	75 15
Ripton, Cong. ch. and so.	13 00—92 65
Bennington county.	
Bennington, 2d Cong. ch. and so., annual coll. 136 30, m. c. 24.07;	160 37
Bennington Centre, 1st Cong. ch. and so.	236 18
Dorset, Cong. ch. and so.	36 75
North Bennington, Cong. ch. and so.	26 70—460 00
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
East Hardwick, a friend,	2 00
St. Johnsbury, Franklin Fairbanks, to const. MARY FLORENCE FAIRBANKS, ELLEN HENRIETTA FAIRBANKS, MARY ELIZA STONE, II. M., 300; North Cong. ch. and so.	370 08
St. Johnsbury Centre, Cong. ch. and so.	13 00
St. Johnsbury, East, Cong. ch. and so.	50 00—435 08
Chittenden county.	
Winesburgh, Cong. ch. and so.	20 00
Jericho, David Hutchinson,	5 00—25 00
Essex county.	
Granby, Cong. ch. and so. m. c. 6; friends, 1.25;	7 25
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, a friend,	25 00
St. Albans, 1st Cong. ch. and so.	962 00—987 00
Grand Isle county.	
South Hero and Grand Isle, Cong. ch. and so.	60 00
Lamoille county.	
Marshfield, Cong. ch. and so.	20 00
Stowe, Cong. ch. and so.	26 43—46 48
Orange county.	
Chelsea, Cong. ch. and so.	25 50
Randolph, Cong. ch. and so.	17 00
Theford, 1st Cong. ch. and so.	50 00
Wells River, Cong. ch. and so., with previous donation, to const. Rev. A. T. TWING, II. M.	31 70
West Newbury, Cong. ch. and so.	12 00—186 20
Orleans county.	
Brownington, Cong. ch. and so.	9 00
Glover, 1st Cong. ch. and so.	20 00
Greensboro, Cong. ch. and so.	18 32
Westfield, Cong. ch. and so.	12 50
West Charleston, Cong. ch. and so.	33 96—143 78
Rutland co. James Barrett, Agent.	
Clarendon, Dea Button, 40; II. P. Button, 3; Mrs. M. J. Smith, 5;	48 00
Rutland, Cong. ch. and so. m. c.	13 00—61 00
Washington co. Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	16 55
Waterbury, Cong. ch. and so.	37 82—54 37
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, C. F. T., 50; S. E. II., 25; Mrs. H. M. L., 25; J., 3 50;	103 50
East Westminster, Cong. ch. and so.	18 65
Jamaica, Cong. ch. and so.	5 25
Putney, Cong. ch. and so.	7 34—134 74
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's	
Ascutneyville, Cong. ch. and so.	40 00
Hartford, 2d Cong. ch. and so. m. c. 55; "II.," 25;	80 00

Rochester, Cong. ch. and so.	25 00
Royalton, Cong. ch. and so. 20; Mrs. Elizabeth M. Kendall, 25;	45 00
Sharon, Cong. ch. and so.	30 50
West Hartford, Cong. ch. and so.	20 00
Weston, Cong. ch. and so.	25 00
Windsor, Cong. ch. and so., to const. MARY A. ALDEN and CARLTON D. HAZEN, II. M.	138 00—403 50
—, "B.,"	100 00
	3,197 05
Legacies.—Georgia, Susan G. Bliss, by H. M. Stevens, Trustee,	205 00
	3,402 05

MASSACHUSETTS.

Barnstable county.		
Centreville, Cong. ch. and so.	42 54	
East Falmouth, Cong. ch. and so.	45 00	
Orleans, Cong. ch. and so.	50 00	
Truro, 1st Cong. ch. and so.	25 00	
Wauquoit, Cong. ch. and so.	10 00—172 54	
Berkshire county.		
Dalton, W. P. J.,	15 00	
Lee, Cong. ch. and so. 465; Harrison Garfield, to const. JOHN L. KILBON, H. M., 100; WELLINGTON SMITH, to const. himself H. M., 1.0;	675 00	
North Adams, Cong. ch. and so.	131 00	
North Becket, Cong. ch. and so.	50 00	
Pittsfield, 1st Cong. ch. and so.	850 00	
Sheffield, Cong. ch. and so.	45 00	
South Adams, Cong. ch. and so.	145 20	
Stockbridge, Cong. ch. and so., annual coll. 113 50, m. c. 140;	253 50	
Williamstown, 1st Cong. ch. and so. 238.90; Williams College, 163.75; 400 65—2,605 35		
Boston and vicinity.		
Boston, of which from Mrs. Albert Fearing, 2 0; C. B. Botsford, to const. JULIUS MCLEAN, H. M., 175; Geo. Edward Brown, 100; an old friend, 20; a friend, 10; a friend of forty years, 5; a widow's unite, 5;	3,388 09	
Bristol county.		
Fairhaven, 1st Cong. ch. and so.	50 00	
Fall River, Central Cong. ch. and so., ann. coll. 1,470, m. c. 55.11; 1,526 11		
Hebronville, "L. I. B.,"	5 00	
New Bedford, North Cong. ch. and so.	180 18—1,761 29	
Brookfield Asso'n. William Hyde, Tr.		
Dudley, 1st Cong. ch. and so.	42 45	
North Brookfield, 1st Cong. ch. and so., to const. WALTER H. HOWE and ALFRED BURELL, H. M.	200 00	
Ware, "O. S.,"	500 00—742 45	
Essex county.		
Andover, Free Cong. ch. and so.	115 10	
Ballardvale, Cong. ch. and so.	40 00—155 10	
Essex co. North Conf. of Ch's. William Thurston, Tr.		
Bradford, 1st Cong. ch. and so. 133 68; Mr. and Mrs. Warren Ordway, 100;	233 68	
Byfield, Rev. E. G. Parsons,	25 00	
Ipswich, 1st Cong. ch. and so.	10 00	
Newbury, a friend,	50 00	
Newburyport, Prospect st. Cong. ch. and so.	87 90	
West Amesbury, Cong. ch. and so., add'l.	200 00—606 58	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, F. W. Choate, to const. BENJAMIN F. BUTLER, H. M., 100; "Family Concert for fourth year,"	107 50	
Washington st. Society, 7.50;	13 41	
Boxford, 1st Cong. ch. and so.	104 52	
Danvers, Maple st. Cong. ch. and so.	10 00	
Lanesville, Ortho. Cong. ch. and so.	46.22; North Cong. ch. and so. 20;	66 22
Manchester, Cong. ch. and so.	117 55	
North Beverly, Rev. E. W. Harrington, 10; Mrs. R. Conant, 10; Mrs.		

A. Lord, 10; Mrs. A. T. Dodge, 5; E. C. Glines, 5; Peter Homans, 5; A. C. Baker, 5; R. P. Waters, to const. Rev. JAMES W. THOMPSON, H. M., 50; m. c. 18; 113 00	stitute LAWRENCE WATSON STRONG, H. M. 125 00
Peabody, THOMAS STIMPSON, to con- stitute himself H. M., 100; a friend, 6; 106 00	Cambridge, Shepard Cong. ch. and so., add'l, 10 00
Rockport, 1st Cong. ch. and so., to const. Mrs. ABIGAIL D. BROOKS, H. M. 100 00	Cambridgeport, Prospect st. Cong. ch. and so. m. c. 10.83; extra coll. 10; 20 83
Salem, Tabernacle church, S. F. A., Topsfield, Cong. ch. and so. 125 22	Charlestown, Wintrop Cong. ch. and so. 631; Miss Proctor, 2; 650 00
West Boxford, Cong. ch. and so. 20 00—943 42	Chelmsford, 2d Cong. ch. and so. 33 40
Franklin co. Aux. Soc. William B. Washburn, Tr. 100 00	East Cambridge, Evan. Cong. ch. and so. 76 44
Barnardston, Cong. ch. and so. 14 00	Frammingham, Plymouth Cong. ch. and so. 370 00
Charlemont, Cong. ch. and so. m. c. 5 00	Lincoln, 1st Cong. ch. and so. 250 65
Colerain, Rev. D. A. Strong, 5; Re- becca Allen, 8; 8 00	Lowell, Kirk st. Cong. ch. and so., to const. JACOB ROGERS, H. M. 855 00
Conway, Cong. ch. and so. m. c. 39 63	Malden, Trin. Cong. ch. and so. 133 00
Greenfield, 2d Cong. ch. and so. 150.59; W. B. Washburn, to con- stitute CLARA S. WASHBURN and MAY N. WASHBURN, H. M., 200; 350 59	Melrose, Cong. ch. and so., in part, 49.80, m. c. 34.02; 83 82
Orange, Cong. Evan. ch. and so. 23 00	Newton, "N." 100 00
Shelburne, 1st Cong. ch. and so. 89 27	Newton Centre, Cong. ch. and so. 40; W. H. Wardwell, 200; 240 00
Shelburne Falls, Cong. ch. and so. 94 25	Newton Highlands, Cong. ch. and so. 51 86
South Deerfield, Cong. ch. and so., to const. Rev. C. S. BROOKS, H. M. 66 00	North Billerica, a friend, 2 00
Sunderland, Cong. ch. and so., to const. J. M. SMITH and EPHRAIM E. ROBINSON, H. M. 127 93—817 77	Somerville, Franklin st. Cong. ch. and so. 168.56, m. c. 5.63; 174 19
Hampden county, Aux. Soc. Charles Marsh, Tr. 109 03	Southboro, 2d Cong. ch. and so. 15 00
Agawam, Cong. ch. and so. 109 03	South Lincoln, George M. Baker, 30 00
Blanford, Cong. ch. and so. 36 00	South Natick, John Eliot Cong. ch. and so. 38.12; a friend, 7; 45 12
Chicopee, 1st Cong. ch. and so. 109 50	Tewksbury, Cong. ch. and so., ann. coll., to const. Z. P. FOSTER, H. M. 135 00
East Granville, Cong. ch. and so. 31 50	Wakefield, Cong. ch. and so. 300 00
East Longmeadow, Cong. ch. and so., with previ'us dona., to const. ROMAN A. CRANE, H. M. 36 49	Waverly, a friend, 10 00
Feeding Hills, Cong. ch. and so. 10 00	Woburn, 1st Cong. ch. and so. 720 00—4,331 31
Holyoke, 1st Cong. ch. and so. 11 00	Middlesex Union.
Longmeadow, Gents' Benev. Society, 113; Ladies' Benev. Society, 75.80; 138 80	Boxborough, Cong. ch. and so. 17 82
Ludlow, Cong. ch. and so. 82 11	Harvard, Evan. Cong. ch. and so. 27 00
Mitineague, Cong. ch. and so. 43 00	Lancaster, Cong. ch. and so. 43 35
South Wilbraham, Cong. ch. and so. 52 00	Pepperell, Cong. ch. and so. 15 85—104 02
Springfield, North Cong. ch. and so. 77.90; Abridged, 50; 577 90	Norfolk county
Thorndike, Cong. ch. and so. 41 90	Braintree, Ladies' Palestine Miss'y Society, to const. A. B. KEITH, H. M. 85 00
Westfield, 2d Cong. ch. and so. 125 29	East Weymouth, Cong. ch. and so. 50 00
West Springfield, 1st Cong. ch. and so. 16 00	Franklin, Cong. ch. and so. 70 53
Wilbraham, Cong. ch. and so. 63 25—1,538 77	Grantville, Ruel Ware, 1 00
Hampshire county, Aux. Soc. S. E. Bridgman, Tr. 124 88	Holbrook, Winthrop Cong. ch. and so. m. c. 124 34
Amherst, 1st Cong. ch. and so., to const. J. ANSEL RAWSON, H. M. 124 88	Hyde Park, 1st Cong. ch. and so., to const. JAMES S. TILSTON, H. M. 104 19
Cummington, Cong. ch. and so. 19 42	Medfield, Cong. ch. and so., to con- stitute CATHERINE B. GREEN, H. M. 101 00
Granby, Cong. ch. and so. 14 86	South Weymouth, 2d Cong. ch. and so. 76; Union Cong. ch. and so. 25; 101 00
Greenwich, Cong. ch. and so. 75 18	Stoughton, 1st Cong. ch. and so. 42 50
Hadley, Russell Society m. c. 20 24; Eleazar Porter, 100, to constitute THOMAS REYNOLDS, H. M. 120 24	West Roxbury, South Evan. ch. and so. 180 20
Haydenville, Cong. ch. and so. 72 31	Wrentham, Cong. ch. and so. 65 00—921 81
Hatfield, Cong. ch. and so. 50 50	Old Colony Auxiliary.
Huntington, 2d Cong. ch. and so. 82.55, m. c. 42.45; 1st Cong. ch. and so. 12.78; 87 73	Rochester, Miss'y Society, 57.76, m. c. 26.25; 84 00
Middlefield, Cong. ch. and so. 112 58	Plymouth county.
Northampton, Edwards Cong. ch. and so. m. c. 3.61; C. W., 300; L. L., 20; 503 61	Chiltonville, 4th Cong. ch. and so. 33 50
Packardville, Union Cong. ch. and so. 10 00	Kingston, G. S. Newcomb, 5 00
Plainfield, Cong. ch. and so. 57 00	Marion, Cong. ch. and so. 50 00
Prescott, Cong. ch. and so. 21 10	North Middleboro, Rev. H. L. Ed- wards, 10 00—98 50
South Amherst, Cong. ch. and so. 10 00	Worcester co. North.
South Hadley, Cong. ch. and so. 22 61	Ashburnham, 1st Cong. ch. and so. 84 00
South Hadley Falls, a friend, 25 00	Templeton, Trin. Cong. ch. and so. m. c. 26 00—110 00
Williamsburgh, 1st Cong. ch. and so., to const. Rev. JOHN F. GLEA- SON, H. M. 92.13; S. S. Knight, 2; 94 13	Worcester co. Central Asso'n. E. H. Sanford, Tr. 101 72
Westhampton, Cong. ch. and so. 59 10—1,480 30	Northboro, Evan. Cong. ch. and so. 101 72
Middlesex county.	Worcester, Plymouth Cong. ch. and so. m. c. 50; Alexander H. Wil- der, to const. S. LIZZIE PRATT, H. M., 100; Pomroy Knowlton, 5; 155 00—256 72
Billerica, Cong. ch. and so. 20 00	Worcester co. South Conf. of Ch's. William R. Hill, Tr. 84 00
Brighton, Cong. ch. and so., to con-	Northbridge Centre, Cong. ch. and so. m. c. 84 00
	Sutton, Cong. ch. and so. 90 00
	Upton, Cong. ch. and so. 13.80; El- len M. Gore, 2 33; 16 13
	West Millbury, Eliza Waters, 50

Whitinsville, Cong. ch. and so., annual coll. 1,961, m. c. 163.93; 2,124 93-2,265 56
900 00

23,336 58

Legacies.—Boston, Dea. James Clap, by William T. Eustis, Ex'r, 2,149 20
H Hubbardston, Hannah Bennett, by William Bennett, Ex'r, 1,000 00
Jamaica Plain, Miss A. W. Sweet, 300 00
Milton, Mrs. Lucy Wadsworth, add'l, by Ebenezer Alden, M.D., Ex'r, 1,000 00
North Bridgewater, Jonas Keith, by J. R. Perkins, Ex'r, 2,000 00
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r, 400 00--6,849 20

30,186 78

RHODE ISLAND.

Barrington, Cong. ch. and so., 330 00
Bristol, Cong. ch. and so., 500 00
Central Falls, a friend, 1 00
Little Compton, United Cong. ch. and so., 31 75
North Scituate, Cong. ch. and so., 6 40
Pawtucket, Cong. ch. and so., 74 58--943 73

CONNECTICUT.

Fairfield county.
Black Rock, 1st Cong. ch. and so., 86 99
Bridgeport, 1st Cong. ch. and so., 131 46
Danbury, 1st Cong. ch. and so. 54; Eli T. Hoyt, to const. AMELIA HUNTINGTON HOYT, H. M., 100; 154 00
Darien, Cong. ch. and so., 40 00
Greenwich, 2d Cong. ch. and so., for the support of Dr. and Mrs. Osgood, of the Foochow Mission, China, 800 00
Long Ridge, Cong. ch. and so., 12 00
Stratford, Cong. ch. and so., annual coll. 102 50, m. c. 17 80; Oranque m. c. 6.70, to const. Rev. FRANK S. FITCH and BENEDICT PECK, H. M., 127 00--1,351 45
Hartford county. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so., 3 00
Collinsville, Cong. ch. and so. m. c. 13 00
Granby, 1st Cong. ch. and so., 17 73
Hartford, 4th Cong. ch. and so. 38.50; "W." 10; Mrs. Jane R. Jones, 10; a friend, 10; 68 50
New Britain, Fred. G. Mead, 10 00
Suffield, Ladies' Foreign Miss'y Society, to const. Mrs. LOIS GRANGER, H. M., 79 00
Wethersfield, Julia S. Johnson, 2 00--193 23
Litchfield county. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so., 61 25
Cornwall, 1st Cong. ch. and so., 59 45
Falls Village, Cong. ch. and so., 22 14
Litchfield, Cong. ch. and so., 100 00
New Hartford, North Cong. ch. and so., 86 35
Northfield, Cong. ch. and so., 53 00
Woodbury, R. J. Allen, 50 00--432 19
Middlesex county. John Marvin, Tr.
East Haddam, 1st Cong. ch. and so., 56 23
Haddam, Cong. ch. and so., 17 00
Hampton, Cong. ch. and so., 88 49
Middletown, J. F. Huber, for Madura, 1 00
Portland, 1st Cong. ch. and so. m. c. 17 00--179 77
New Haven county. F. T. Jarman, Agent.
Branford, Cong. ch. and so., 30 00
Fairhaven, 2d Cong. ch. and so, to const. EDWIN D. FOWLER, H. M., 100 00
Guilford, 1st Cong. ch. and so., a friend, 5 00
Madison, Cong. ch. and so, of wh. from H. B. Washburn, to const. JULIA WASHBURN SCRANTON, H. M., 125 23
Milford, Plymouth Cong. ch. and so. 115; 1st Cong. ch. and so. m. c. 9.16; 124 16
New Haven, 3d Cong. ch. and so. 33; Taylor Cong. ch. and so. 3.50; North Cong. ch. and so. m. c. 5;

College ch., add'l, 3.60; J. L. Ensign, 20; Rev. Joel Mann, 5; M. J. Landfear, 6; 75 10
North Guilford, Cong. ch. and so., 30 00--489 54
New London county. C. Butler and L. A. Hyde, Trs.
Greenville, Cong. ch. and so., annual coll., 103 80
Hanover, Cong. ch. and so., 30 25
Lisbon, Cong. ch. and so., 6 50
New London, 1st Ecclesiastical Society, 1,768.04; 1st Cong. ch. and so. m. c. 142.55; 1,910 59
Norwich, 1st Cong. ch. and so. m. c. 45.11; 2d Cong. ch. and so. m. c. 11.20; Broadway Cong. ch. and so. 10, m. c. 41.73; 103 04
Preston, Cong. ch. and so., 25 00--2,183 13
Windham county. Rev. H. F. Hyde, Tr.
Asford, 1st Cong. ch. and so., 16 50
Ekonk, Cong. ch. and so., 26 00
Scotland, Cong. ch. and so. to const. Rev. I. W. Fitch, H. M., 72 35
South Killingly, Cong. ch. and so., 14 55
Thompson, Cong. ch. and so., 101 42
Waukegan, Cong. ch. and so., 6 00
Westminster, Cong. ch. and so., 20 00
West Woodstock, Cong. ch. and so., 21 26
Windham, Cong. ch. and so., 105 23--332 81

5,212 17

Legacies.—Montville, N. B. Bradford, 6,374 50
West Haven, G. W. Tuttle, by Mrs. S. A. Tuttle, Ex'r, 1,000 00--7,374 50
12,586 67

NEW YORK.

Amsterdam, The report of \$125 in September Herald should read, "for Rev. L. D. Chapin's Boys' Mission School in North China,"
Baiting Hollow, Rev. Geo. L. Edwards, 5 00
Brooklyn, Church of Pilgrims, H. S. Storrs, D. D., 125; Plymouth Cong. ch. and so., Mr. and Mrs. Jonathan W. Hayes, 100; Clinton Ave. ch., balance, James W. Elwell, 100; H. W. Packard, 50; E. Holmes, 25; others, 20; 420 00
Caunden, Cong. ch. and so., 25 64
Canaan, 4 Corners, Cong. ch. and so., 42 00
Cazenovia, Mrs. Sarah Hutchison, 5 00
Clinton, a friend, 5 00
Crown Point, 1st Cong. ch. and so., 91 35
Danby, Cong. ch. and so. 10; Mrs. J. Weller, 5; 15 00
Dunnsville, W. G. Davis, to const. Rev. J. K. RHINEHART, H. M., 100 00
Gaines, Cong. ch. and so., 25 85
Geneva, S. W. Hopkins, 60 00
Groton, Cong. ch. and so., 57 65
Homer, Cong. ch. and so. 331.28; Jacob M. Schermerhorn, 200--531.28; previously acknowledged, 165 10; 366 13
Lockport, 1st Cong. ch. and so., 82 32
Millers Place, Cong. ch. and so., 62 50
Moir, Cong. ch. and so. 10; Ira Spencer, 10; 20 00
Newark Valley, 1st Cong. ch. and so., 53 91
New Haven, Cong. ch. and so., 61 00
New York, Alexander Chapel, for China, 12.31; William E. Dodge, 5,000; Z. Stiles Ely, 750; a friend, by Rev. Geo. B. Cheever, 100; C. P. B., 30; Rev. Ray Palmer, 25; 5,917 31
Nineveh, REUBEN LOVEJOY, to const. himself H. M., 100 00
Oswego, Cong. ch. and so., 193 30
Pachogue, Cong. ch. and so., 13 60
Poughkeepsie, Rev. H. Loomis, Jr., 10; a friend, 20; 30 00
Port Richmond, T. S. Goodwin, 10 00
Rensselaer Falls, Cong. ch. and so. 7; A. Murdock, 5; 12 00
Southampton, "Friends," 2 00
Stockholm, 1st Cong. ch. and so., 25 00
Syracuse, Rev. J. C. Holbrook, 25 00--7,796 61

NEW JERSEY.

Eaglewood, Presb. Cong. ch. and so.	25 00
Irvington, Rev. Almon Underwood, to const. Rev. H. B. Underwood and CHARLES F. UNDERWOOD, H. M.	100 00
Morristown, Mrs. Joanna Woodruff,	5 00
Parsippany, Rev. C. C. Parker, 10; Mrs. Jane Ford, 10; I. S. Condit, 5;	25 00
Princeton, College Library,	5 00—160 00

PENNSYLVANIA.

Cherry Ridge, Maria Darling,	3 00
Harrisburg, J. W. Weir,	50 00
Moutrose, Rev. J. L. Lyons,	5 00
Northumberland, Mrs. M. O. Rockefeller,	10 00—68 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 170; S. H. Hodges, 25, to const. JAMES GILFELLEN and H. E. ROCKWELL, H. M.	195 00
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NORTH CAROLINA.

Hendersonville, Rev. Wm. H. Williams,	10 00
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KENTUCKY.

Louisville, "S. S. N.,"	5 00
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OHIO.

Atwater, Cong. ch. and so.	58 18
Aurora, Cong. ch. and so.	25 00
Cleveland, Rev. H. C. Haden,	20 00
Columbus, High st. Cong. ch. and so.	18 18
Freedom, Cong. ch. and so.	17 00
Lawrence, Betsey McGuire,	10 00
Madison, Abel Manning,	30 00
Mansfield, S. B. Sturges,	3 40
Newburgh, Welsh Cong. ch. and so.	8 50
Ruggles, Cong. ch. and so.	75 00
Tallmadge, Beuvelent Society,	76 30
Wadsworth, Cong. ch. and so.	15 10
Wellington, 1st Cong. ch. and so., to const. EDWARD F. WEBSTER, H. M.	130 83
West Andover, Cong. ch. and so.	13 00
Windham, Cong. ch. and so. 42 60; Stiltman Scott, 10;	52 60—553 09
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,	114 57
	667 68

ILLINOIS.

Amboy, Cong. ch. and so.	29 25
Batavia, Cong. ch. and so.	85 35
Byron, I. S. Knowlton,	5 00
Chicago, New England Cong. ch. and so. (of wh. from Col. and Mrs. C. G. Hammond, 274), 330.75; 1st Cong. ch. and so., Rev. W. W. Patton, to const. Rev. F. J. DOUGLASS, H. M., 50; Union Park Cong. ch. and so. 20; "H.," 15; Rev. Jotham Sewall, 4;	449 75
Dean's Corners R. Osgood,	5 00
Dover, Cong. ch. and so. (of wh. from George Wells and family, 35),	55 00
Downer's Grove, Cong. ch. and so.	11 00
Earville, Cong. ch. and so.	1 00
Elmore, Cong. ch. and so.	1 70
Illishoro, Cong. ch. and so.	4 00
Hinsdale, Cong. ch. and so.	40 00
Lake Forest, Rev. W. A. Nichols,	35 00
La Salle, Cong. ch. and so.	12 57
Malden, Cong. ch. and so.	64 50
Meriden, Congregation,	2 30
Nora, Cong. ch. and so.	25 50
Oneida, Cong. ch. and so.	25 75
Ontario, Cong. ch. and so.	16 00
Pittsfield, Cong. ch. and so.	37 85
South Pass, Plymouth Cong. ch. and so.	15 00
St. Charles, Cong. ch. and so.	10 00
Victoria, Cong. ch. and so.	6 10
Wheaton, 1st Church of Christ,	25 31
—, —, —,	3 00—965 98

MICHIGAN.

Carsen City, Cong. ch. and so.	3 00
Charlotte, Cong. ch. and so.	25 00
Chelsea, Cong. ch. and so.	12 15
Clinton, Cong. ch. and so.	28 00

Covert, Cong. ch. and so.	40 00
Detroit, 1st Cong. ch. and so., annual coll.	557 08
East Paw Paw, Cong. ch. and so.	3 40
Frankfort, Cong. ch. and so.	13 10
Grand Blanc, Cong. ch. and so.	13 00
Middleville, Cong. ch. and so.	5 75
Oakland County, a friend,	5 00
Vermontville, Cong. ch. and so.	35 00—740 43

MISSOURI.

Brookfield, Cong. ch. and so.	8 50
Kidder, Cong. ch. and so.	1 75
New Cambrio, Cong. ch. and so. 1.35; Valley Welsh Cong. ch. and so. 2.20;	3 55
Turkey Creek, Cong. ch. and so.	1 25—15 05

MINNESOTA.

Afton, 1st Cong. ch. and so.	10 00
Duluth, Pilgrim Cong. ch. and so.	16 91
East Prairieville, Cong. ch. and so.	8 25
Faribault, "A. L.,"	1 00
Hamilton, Cong. ch. and so.	23 75
Merton, Mrs. Hankerson,	25
Minneapolis, Cong. ch. and so.	30 80
Monticello, Cong. ch. and so.	10 00
Plainview, Cong. ch. and so.	30 00
Winona, 1st Cong. ch. and so.	40 50—171 43

IOWA.

Algona, Rev. C. Taylor,	1 00
Belle Plaine, Cong. ch. and so.	5 00
Bloomfield, Cong. ch. and so.	4 80
Bowen's Prairie, Cong. ch. and so.	7 90
Chester, Cong. ch. and so.	18 22
Cincinnati, Cong. ch. and so.	2 50
Clinton, Cong. ch. and so.	30 25
Corning, Frank M. Davis, for Bibles in Asia Minor,	20 00
Highland, Cong. ch. and so.	7 00
Lamoille, Cong. ch. and so.	7 60
Marshalltown, 1st Cong. ch. and so.	16 60
Tabor, Cong. ch. and so.	9 20—130 07

WISCONSIN.

Baldwin's Mills, Cong. ch. and so.	6 63
Baraboo, 1st Cong. ch. and so.	6 00
Bloomington, "a Friend,"	72
Bristol, Cong. ch. and so.	35 00
De Pere, Cong. ch. and so.	10 94
Genesee, Cong. ch. and so.	3 30
Lancaster, Cong. ch. and so.	16 35
Menasha, Cong. ch. and so.	29 21
Milwaukee, Rev. J. C. Taylor,	15 00
Peshigo, Cong. ch. and so.	18 00
Potosi, Cong. ch. and so.	17 35
Royalton, Cong. ch. and so.	18 16
Thompsonville, T. Sands,	5 00
Tomah, 1st Cong. ch. and so.	5 50—187 16

KANSAS.

Topeka, Cong. ch. and so.	40 00
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NEBRASKA.

Ashland, Cong. ch. and so.	10 15
Plymouth, Cong. ch. and so.	7 25
—, a friend,	10 00—27 40

CALIFORNIA.

Oakland, 1st Cong. ch. and so.	71 87
South Vallejo, Cong. ch. and so.	3 45—75 32

WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Eells, to constitute MARY R. WALKER, H. M.	10 00
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CANADA.

Province of Montreal, —	
Montreal, Zion Church, as follows: —	
Mrs. Henry Lyman, \$25; Henry Lyman, 20; Dr. Wilkes, I. S. McLachlan, W. C. Smillie, W. R. Ross, Theodore Lyman, 10 each; W. McDougall, 7.50; W. McDonnough, Albert B. Savage, Henry Birks, Charles Alexander, R. C. Jameson, S. W. Savage, J. Baylis, I. C. Barton, Mrs. Dr. Fisher, William Moodie, William Reed, D. McPhie, A. McKeand, A. Spaulding, R. W.	

Cowan, G. Cheeny, C. M. Alexander, 5 each; I. B. Learmont, W. McLaren, Alfred Savage, P. H. Burton, 3 each; Francis Scholes, C. R. Black, James Linton, L. Cushing, Jr., 2.50 each; Dr. Cornish, John Popham, H. Sanders, Mrs. Learmont, 2 each; Mrs. Macfarlane, W. Williams, S. W. Boyd, Emiel, Poliwka, 1 each=221.50 gold; 253 89

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Honolulu, M. B. Beckwith, 5 00

Legacies. — China, Shanghai, Mrs. Eliza J. Bridgman, avails of house, per S. Wells Williams, 10,541 67

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS.

Mrs. B. E. Bates, Boston, *Treasurer.*

For Outfit and Traveling Expenses: Miss Noyes, Constantinople, 614.79; ditto, Miss Norris, M. D., Bombay, 900; ditto, Miss Sissou, Madura, 540; ditto, Miss Talcott, Japan, 462.76; 2,517 55

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.* 747 73

3,265 28

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter st. Cong. s. s. 132.25; Hallowell, Cong. s. s. 25; 167 25

NEW HAMPSHIRE. — Boscawen, Cong. s. s. 9.75; Bristol, 1st Cong. s. s., for the Abbott Mission School, in Ahmednuggur, 13; Kuigston, Cong. s. s. 8; Pelham, E. W. Tyler, 25; 60 75

VERMONT. — Enosburgh, Cong. s. s. 9; Greensboro, Cong. s. s. 4.19; Irasburgh, Cong. s. s. 6; Jamaica, Cong. s. s. 4.04; Randolph, Cong. s. s. 36.83; Wells River, Cong. s. s., for school in Madura, 20; West Charleston, Cong. s. s. 10.54; Windsor, Cong. s. s. 12; 102 60

MASSACHUSETTS. — Audover, Pupil at Abbott Academy, 5; Ballardvale, Cong. s. s. 5; Boston, Infant D-partment Phillips s. s., for Madura, 30; Miss Boults s. s. class, for Madura, 1.23; Lee, by ladies, for student in Zulu Mission, 85; Natick, 1st Cong. s. s., for teacher in Ahmednuggur, 60; Needham, Cong. s. s. 11.10; Newburyport, Tyler Mission Circle of Whitefield, Cong. ch. and so., for Rev. J. T. Noyes' school, 25; 172 33

CONNECTICUT. — Norfolk, Cong. s. s., for school in Bombay, 50; Windsor Locks, Cong. s. s. 51.65; 101 65

NEW YORK. — Rutland, Cong. s. s. 30; West Bloomfield, Cong. s. s. 20; 50 00

OHIO. — Huntington, Cong. s. s., for Theol. School, at Samokove, Turkey, 17 18

ILLINOIS. — Chicago, New England Cong. s. s., for pupil in Harpoot Seminary, 50 00

MICHIGAN. — Flint, Miss S. A. Kulison, 1 00

MINNESOTA. — Faribault, Lily L. Friuk, 2; Plainview, Cong. s. s. 10; 12 00

IOWA. — Bloomfield, Cong. s. s. 4.95; Osceola, three friends, 4; 8 95

KANSAS. — Leavenworth, 1st Cong. s. s., for pupil in school at Tung Chow, 30 00

773 76

Donations received in August, \$51,899 20
Legacies " " " 25,167 77

\$77,166 97

Total, from Sept. 1st, 1872, to August 31st, 1873, \$404,445 12

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Augusta, South Cong. ch. and so. 31 00
Gardiner, Cong. ch. and so. 27 00
Portland, State st. Cong. ch. and so. 68 70—126 70

NEW HAMPSHIRE.

Acworth, Rev. N. R. Nichols, 5 00
Hanover, Cong. ch. and so. at Dartmouth College, 40 00
Littleton, Cong. ch. and so., for Mexico, 20 00
North Hampton, Cong. ch. and so. 15 00—80 00

VERMONT.

St. Albans, 1st Cong. ch. and so. 78 40

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so. 5 00
Andover, Free Cong. ch. and so. 15 68
Ballardvale, Cong. ch. and so. 5 00
Franklin, Cong. ch. and so. 40 52
Holliston, Cong. ch. and so. 20 20
Hyde Park, D. B. Fitts, 10 00
Lee, Cong. ch. and so. 76 25
Millbury, 1st Cong. ch. and so. 54 89
Rockport, 1st Cong. ch. and so. 22 60
Southampton, Cong. ch. and so. 31.43; a friend, 1; 32 43
Springfield, Unabridged, 1,000 00
Winchester, 1st Cong. ch. and so., in part, 200 00—1,482 57

RHODE ISLAND.

Pawtucket, Rev. C. Blodgett, 10 00

CONNECTICUT.

Greenwich, 2d Cong. ch. and so. 100 00
Watertown, Cong. ch. and so. 22 43
Windsor Locks, Cong. Sabbath-school, 80 40—202 83

DISTRICT OF COLUMBIA.

Washington, Charles H. Morse, for Spain, 5 00

OHIO.

Cleveland, Rev. H. C. Hayden, 5 00
Huntington, a friend, 7 00
Marietta, 1st Cong. ch. and so. 34 00—46 00

ILLINOIS.

Dover, Cong. ch. and so., for Mexico, 15 00
Framingham, Cong. ch. and so. 24 50—39 50
Collected by Miss Rankin, for Mexico, 1,990 13

Received in August, \$4,061 13

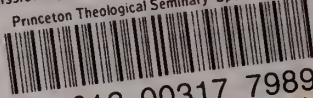
Total for Nominally Christian Lands, from Sept. 1st, 1872, to August 31st, 1873, \$19,506 57

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